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A

A BRIEF DISCOURSE

containing certaine reasons,
*Why Catholikes refuse to goe to
Church.*

Written by a learned and vertuous
man, to a friend of his in
England.

*And dedicated by I.H. to the Queenes
most excellent Maiestie.*



Printed at Doway.
1601.

B R I E F
DISCOVSE



Printed at Downy.
1601



To the most high and
mightie Prince Elizabeth,
by the grace of God, Queene
of England, France, and Ireland
&c. Iohn Howlet wisheth al abun-
dauce of grace, and spirituall
gifts, with true felicity in
Iesus Christ.

MY most excellent and soue-
raigne dreade Ladie and
Princesse, two causes in-
duced mee, to direct vnto your
Royall Person, and most gracious
Maiestie, this present Treatise, af-
ter I had read and considered the
same. The one, for that it seemed
to mee, both conceiued and pen-
ned, with such modestie and hu-
militie of spirite, together with all
dutifull respect to your Highnesse,
to your honourable Lordes of the
Counsell, and to the whole estate
of your noble Realme: (contrarie
to the spirit and proceedings of all

*Two causes
of dedicati-
on.*

The Epistle

Seſtaries) as none might iuſtly be offended therewith, but only in reſpect of the Writers zeale and opinion in Religion; which notwithstanding, hauing beene from time to time, the common receiued Religion of vniuerſall Chriſtendome, can not be ſo ſoone abandoned by the diſfauour of any one countrey; nor lacke men to ſpeake, or write, in defence of the ſame, as long as there is either head or hand remaining looſe in the world. The other cauſe was, for that it ſeemed to me, to containe matter of great and weightie conſideration, and much important, not onely to the cauſe of God, but alſo to your Maieſties ſole eſtate and Realme, and vnto the ſtate of many a thouſand of your Graces moſt louing and dutifull ſubiects: who being now afflicted for their conſciences, and brought to ſuch extreamitie, as neuer was heard of in *England* before, haue no other meanes to redreſſe, and eaſe their miſeries: but only, as confident children, to runne vnto the mercy and clemency of your High-

dedicatorie.

Highnesse their mother, and borne
soueraign Princeesse: before whom,
as before the substitute and Angell
of God, they lay downe their griefs,
disclose their miseries, and vnfolde
their pittifull afflicted case, brought
into such distresse at this time, as
either they must renounce God, by
dooing that, which, in iudgement,
and in conscience they doe con-
demne, or else sustaine such intol-
erable molestations, as they cannot
beare: which your Maiestie, by
that which foloweth, more at large
may please to vnderstand.

There are at this day in your
Maiesties Realme, foure knowne
religions, and the professors there-
of, distinct both in name, spirite,
and doctrine, that is to say, the Cal-
tholikes, the Protestants, the Puri-
tans, and the householders of Loue,
besides all other petty Sects newly
borne, and yet groueling on the
ground. Of these foure sortes of
men, as the Catholikes are the first,
the auncientest, the more in num-
ber, and the most beneficiall to all
the rest (hauing begotten and bred

*Foure Reli-
gions.*

The Epistle

vp the other, and deliuered to them this Realme, conserued by Catholike Religion, these thousand yeares and more: so did they alwaies hope to receiue more fauour than the rest, or at leastwise, equall tolleracion with other Religions disallowed by the State; but God knoweth, it hath fallen out quite contrarie: For other Religions haue bene permitted to put out their heades, to grow, to aduance themselves in common speech, to mount to Pulpets, with little or no contollement: but the Catholike Religion, hath bin so beaten in, with the terror of lawes, and the rigorous execution of the same, as the very suspition thereof, hath not escaped unpunished.

*Straitnesse
to Catho-
likes.*

The Law made by Protestants, prohibiting the practise of other Religions besides their owne, alotteth out the same punishment to all them that doe any way vary from the publike communion booke, or otherwise say seruice, than is appointed there, as it doth to the Catholikes for hearing, or saying of a Masse.

dedicatorie.

Massē. And although the world knoweth that the order set downe in that booke, be commonly broken by euery Minister at his pleasure, & obserued almost no where: yet small punishment hath euer ensued thereof: but for hearing of a Masse, were it neuer so secret, or vttered by neuer so weake meanes: what imprisoning, what arraignment, what condemning, and what executions hath there bene? the examples are lamentable, and many fresh in memory, and in diuerse families will be to all posteritie miserable.

To this now if we adde the extreame penalties, layed vpon the practise of certaine particulars in the Catholike Religion, as imprisonment perpetuall, losse of goods and lands, and life also, for refusall of an oth against my religion. death for reconciling my selfe to God by my Ghottly father: death, forgiving the supreme Pastour supreme authoritie in causes of the Church: death, for bringing in a Crucifix, in remembrance of the crucified:

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death, for bringing in a seely paire of beades, a medall, or an *Agnus Dei*, in deuotion of the Lambe that tooke away my sinnes. Which penalties haue not bene layed vppon the practise of other Religions: your Maiestie shall easily finde to be true, so much as I haue saied, which is, that the Catholike Religion wherein we were borne, baptized and bred vp, and our forefathers liued and died most holy in the same, hath found lesse fauour and tolleration, than any newer sect or Religion whatsoeuer.

And, albeit the worlde dooth know, how that the great mercie and clemencie of your Maiestie, hath staied oftentimes, and restrained these penalties from their execution, and from the ouerthrowing of diuerse men, whome otherwise they might & would haue oppressed: yet notwithstanding (as I haue said) there want not very pittifull examples abroad, which would moue greatly, and make bleed that Princely and compassionable hart of your Highnesse, if their miseries
in

Dedicatorie.

in particular were knowne to the same: especially, it beeing in such subiects, as loued, and doe loue most tenderly, your Maieskie: and for such a cause as lieth not in them to remoue, that is, for their conscience and iudgement in religion.

But now these afflictions, howe grieuous and heauy soeuer they were, yet were they hitherto more tollerable, because they were not common, nor fell not out vpon euery man: and if there were anie common crosse layed vpon them, (as there wanted not) they beare it out with patience, as their discredit in their Countries, who were borne to credite and countenance in the same; distrustfull dealing with all of that religion, notwithstanding their resolute readinesse, to spend their liues in your Maiesties seruice, and other the like afflictions, which they shifted out with, as they might. But at this time present, and for certaine moneths past, the tempest hath beene so terrible vpon these kinde of men, and their persecutions so vniuersal,

as

*General
crosses of
Catholikes.*

The Epistle

*Particular
extremities.*

*As M. Dim
mocke was
by M. Cou-
per.*

*As yong mi-
stris Tomson
was by M.
Elmer.*

as the like was neuer felt, nor feared before. For, besides the generall molestation, and casting into Goales, both of men, women, and children, of that religion, throughout all partes of your Maiesties Realmes: there are certaine particulars reported here, which make the matter more afflictive; as the disioyning of man and wife in sundry prisons, the compelling of such to die in prison, which coulde not stand or goe in their owne houses, the sending of Virgins to Bridewell, for their consciences, the racking and tormenting of diuerse which was neuer heard of before in any country for Religion. And that which aboue all other things is most grieuous, iniurious, and intolerable, is the giuing out publickly, that all Catholikes are enemies and traitours to your royall Maiestie: and this not onely to vtter in speech, but also to let it passe in print, to the view of the world, and to the renting of Catholikes hearts, which are priue of their owne truetb, and dutifull affection towards

dedicatorie.

wards your Highnesse estate and person. This was written and put in print not long since, to a Noble man of your Maiesties priny Counsell, for the exciting of him to the persecution of all Catholikes, by a strange brainsicke fellow, whom Newgate possessed a long time, for his phantasticall opinions; wherein he is so pregnant (if men reporte truely) as he can deuise a new Religion vpon a weekes warning giuen him at any time: this fellow affirmeth there, that all Papists (as he termeth them) are enemies to God and to your Royall Maiestie: the which in his meaning toucheth so neere, so many thousand good subjects in this Land, as I marvel that either his audacitie serued him to write it, or Mr. Elmers Officers would allow to print it: But it seemeth that Catholikes, at this day, are made according to the Philosophers Prouerbe, *Præda Mysorum.* That is, laid open to euery mans iniurie, a prey for euery one to bait vpon, and a common place for euery railer to ruffle on, and to rub his can-

*John Field
in his epistle
dedicatorie
of Philip of
Morneis
Booke to the
Earle of
Leicester.*

*Arist. lib. 1
Rhetor.*

The Epistle

rankered tongue in their slander: In
all which great wrongs they haue
no appeale, but vnto God, and to
your Maiestie, as Vicegerent in his
place: before whom they desire, a-
boue al other things, to cleare them
selues from this grieuous objected
crime of disloyalty, by protesting,
and calling the omnipotent know-
ledge of our great God and Sau-
iour to witnesse, that they are deep-
ly flandered in this point, and
that they are as ready to spend their
goods, lands, liuings, and life, with
all other worldely commodities
whatsoeuer, in the seruice of your
Maiesty, and their country, as their
ancestors haue bin to your Noble
progenitours before this, and as du-
tifull subiects are bound to do vnto
their Soueraigne Princeesse and
Queene; onely crauing pardon,
for not yeelding to such conformi-
tie in matters of Religion as is de-
maunded at their hands, which
they cannot do, but by thoffence of
their consciences induced by those
reasons, which more at large are
declared in this treatise following.

And

Dedicatorie.

And that the Catholike Religion in generall (for I meddle with no mans particular fact) is vniustly touched by any sect of our time, for teaching disobedience, or rebellion against their Princes: it may appeare plainly, by the different doctrine which each part deliuereth vnto his followers. First *Iohn Wickliffe*, one of their progenitors, teacheth, *That a Prince, if he rule euil, or fall into mortall sin, is no longer prince, but that his subiectes may rise against him and punish him at their pleasures.* Secondly, *Martin Luther*, following the same steps teacheth, *That Christians are free, and exempted from all Princes lawes.* Whereof followed immediately that famous rebellion of the Countrey men against their Lordes in Germany, in the yeere 1525. and in the same, two hundred thousand slaine in one day. Thirdly, *Iohn Caluine* not dissenting from the rest, teacheth, *That Princes lawes binde not subiects to obedience in conscience, but onely for externall and temporall respect.* Whereof insueth, that if by any occasion, this

The Catholike rule teacheth obedience more than other religions.
¶ 1. 1. 1. 1.

Con. Const. Ses. 8. Conclus. Lib. 1. & 3. Hist. Hass. Wickliffe li. 4. triall. Ca. 3. In Bulla Leon. 10. et in ass. art. ibi. damnat. Corleus in vita Luth. & Sur in Hist. huius anni. Lib. 4. inst. cap. 10.

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Lib. 3. in
cap. 19.

Goodman
Gillie.

Rom. 13.
Vide om.
doct. 2. 2. a.
quest. 19.
de Leg.
Aug. in psa.
70.
Chrysost. &
Ambro. in
cap. 13. ad
Rom.

externall feare (for the which onely the subiect obeyeth) bee taken away, as when he were able to make his party so strong, as he feared not his Prince, then he should not sinne in rebelling against him. And in another place, holding plainly the doctrine of Luther, hee saith: That the consciences of the faithfull, are exempted from the power of all men, by reason of the libertie giuen them by Christ. Lastly, the writing against the regiment of women in Queene Maries time, for that the gouernment then liked them not, all men can remember: which errours all the Catholike church vterly condemneth, teaching hir children, together with the Apostle, true obedience to their Princes, for conscience sake, euen as vnto God himselfe, whose roome they doe possesse, and to whom they are bound, vnder the paine of mortall sin, and eternall damnation, patiently to obey, howe hardely soeuer they deale with them in their gouernment otherwise.

By the which your Maiesty may per-

dedicatorie.

perceiue how falsely the Catholike religion is charged by the enemies, of the contrary crime.

Besides this, if your Highnesse wisdome shall but enter into a little consideration, of the demeanour of Catholikes, and of other of new-er religions, towards their Princes this day in *Europe*, it shall easily appeare, which of them are of the quieter spirites, and milder in obedience. I will not make mention of greater matters, but only to quit this aforesaide Puritane, which so falsely hath infamed vs, I will sette downe here certaine propositions, gathered out of two Sermons, of two of his Preachers, by a Minister present there, in *Stamford* at a generall Fast not many yeeres since: which Fast being prohibited, with the preachings at the same, by the expresse letters of the Lord Superintendant of *Lincolne*, bearing date the fift of September, to the Alderman, and Comburgesses of the said Towne, the Preachers would not obey, but stepping vp into the pulpit, vttered as followeth.

First

The Epistle

The first
Preacher.

First, in such actions as may further the publike Fast, flesh & blood must not be called to counsaile, to doe the Lordes commaundement, but they must be vndertaken without such warrant.

Secondly, the religion that *Jonas* preached, didde not (as ours now doth) depend and hang vpon Actes of Parliament; For we, when wee goe about such actions, as God is to be glorified in, doe first enquire whether there be any act of Parliament, to warrant our doings, or no.

Thirdly, it is the manner of her Officers & Counselors nowadaies, to reforme matters by Acts of Parliament, and by policies, and not by *Jonas* his preachings.

Fourthly, Her Counsellors neuer enquire, what newes at *Pauls* Sermon, but, what reportes are abroad, that if any disliking thing should come to the kings eare, they might stop it from thence.

The second
Preacher.

First, He is of no spirit, that will not promote that which God commaundeth, though all Edictes bee

con-

dedicatorie.

contrarie, for wee must not obey
flesh and blood.

Secondly, They that are ruled
by the Edictes of men, will change
their Religion with the Prince, and
they are of no conscience, though
they be neuer so much grounded
in Diuinitie.

Thirdly, What if neither the
Queene, Counsell, nor Bilhoppe,
haue bin present at the Fast, nor al-
lowed thereof? Yet wee ought to
vndertake it. Put case, it is not the
Queenes Chappell: what then?

Fourthly, This Fast hath bene
hindred by certaine prophane and
carnall wretches.

Here loe, your Maiestie may see,
with what temperate spirite these
men do proceede, and what they
would teach, or do, if they should
be contraried in great matters, see-
ing they boult out such Doctrine
against their Magistrates, for cross-
sing their appetites in so small a
matter, as is a little phantasticall
rage of fasting, sodainly come vpon
them, for a desire they haue to hear
themselues speake ten or twelue
houres

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houres together, after their continuall railing against fasting for these twentie one yeares past. But this is their spirit, to rush into euery thing with inordinate violence and to like of nothing that order and obedience layeth downe vnto them. The which your Maiestie great wisdom considering, together with the quiet & modest proceedings of the Catholike part, shall I doubt not, easily perceiue. where danger it were to permit much of such kinde of spirits; and to be reade this your Realme, of so important a stay as Catholikes are in euery of your Countiees, against the perillous innouations of the and the like men, whose finall end is (as their doctrine declareth) to haue no gouernor or ruler at all.

*A weighty
motive.*

And this may be one great motive vnto your Maiestie, in respect of the safetie and quietnes of your whole Realme, to extend some more mercy and fauour, to your trusty and afflicted subiectes the Catholikes; who as they were more
read

dedicatorie.

ready at the beginning (according
to their bounden dueties) to place
our Highnes in that royal roome,
wherein nowe, by the fauour of
God, you stand : So are they, and
will be alwayes in like sorte ready,
with the vttermoſt droppe of their
blood, to defend the ſame in all
ſafety, peace, and quietnes vnto the
ende . In conſideration of which
goodwill and ſeruiſe, they cannot
imagine to aſke of your Maieſtie, a
ſo great gift, recompence, or be-
nefit in this world, as ſhould be to
them, ſome fauourable tolleration
with their conſciences in Religion,
the which conſciences, depending
of iudgement and vnderſtanding,
and not of affect and will, can not
bee framed by them at their plea-
ſures, nor conſequently reduced
alwayes to ſuch conformitie, as is
preſcribed to them by their Superi-
ours; and yet this nothing dimi-
niſheth their duetifull loue towards
the ſame Superiours, ſeeing conſci-
ence (as I haue ſaide) dependeth of
iudgement, and not of will.
Now becauſe as the Philoſopher
ſaith,

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Aristot. lib.

I. Rhet.

I. Cori. I.

I. Ioan. 3.

Aug. lib. 3.

de doct. chr.

cap. 10. &

lib. I. ca. 40

Rom. 14.

faith, that is onely good vnto euery man, which each mans vnderstanding telleth him to be good, vnto the which the Scripture and Diuines agree, when they say, that we shall be iudged at the last day, according to the testimonie of our conscience. Heereof it followeth, that whatsoeuer we doe contrarie to our iudgement and conscience, is (according to the Apostle) damnable, *Because we discern it (to be euill) and yet doe it.* So that, how good soeuer the action in it selfe were; as for example, if a Gentile should, for feare, say, or sweare, that there were a Messias) yet vnto the doer, it should be a damnable sin, because it seemed nought in his iudgement and conscience: and therefore to him it shall be so accounted at the last day. Which thing hath made all good men, from time to time, to stand very scrupulously in defence of their conscience, & not to commit any thing, against the sentence and approbation of the same. All Princes also, and Potentates of the world, haue abstained from the be-

gin-

dedicatorie.

ginning, for the very same consideration, from enforcing men to acts against their conscience, especially in religion: as the Histories both before Christ, & since, doe declare: and amongst the very Turkes at this day, no man is compelled to any act of their religion, except he renounce first his owne; and in the Indies and other farre partes of the world, where infinite Infidells are vnder the gouernement of christian Princes, it was neuer yet practised, nor euer thought lawfull by the CATHOLIKE Church, that such men should bee enforced to any one acte of our Religion. And the reason is, for that, doing of such actes should be sinne vnto the doers, because they doe them against their conscience, then must needes the enforcement of such actes bee much more grieuous and damnable sinne to the enforcers. Marie notwithstanding this, when a man hath receiued once the Christian Catholike religion, and will, by new deuises, and singularitie, corrupt the same, by running out, and

ma-

Acts of Religion not to be enforced.

Vide di. Tho. & omnes Doct. 2. q. de fide.

Heretikes may be enforced.

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Ci. de Ex.
Matr. ca. 5.
Ieron. in ca.
5. ad Ephes.
Optat. lib. 3.
Con. Dona.
Aug. lib. 1.
con. Parm.
cap. 7.
Leo. Epi. 67
& 91. Gre-
gor. Lib. 1.
Ep. 32.
Bern. ser. 66
in Cant.

Aug. lib. 2
Repract. ca.
5. & Epi. 4.
48. & 50.

making dissention in Christ his bo-
 die (as all Heretikes do;) then for
 the conseruation of vnitie in the
 Church, and for restraint of this
 mans furie and pride, the Church
 hath alwayes from the beginning
 allowed, that the ciuill Magistrate
 should recall such a fellow, by tem-
 porall punishment, to the vnitie of
 the whole body againe, as all the
 holy Fathers write to be most ne-
 cessarie, especially such, as hadde
 most to doe with such men, as Cy-
 prian, Ierome, Optatus, Augustine,
 Leo, Gregorie, and Bernard. And St.
 Austin in diuerse places, recalleth
 backe againe his opinion, which he
 sometimes held to the contrarie: so
 that we keeping still our old Reli-
 gion, and hauing not gone out from
 the Protestants, but they from vs,
 wee can not bee enforced, by any
 iustice, to do any act of their Reli-
 gion.

Besides this, as no wise Noble
 man, after many ages of quiet pos-
 session would suffer another to re-
 couer his Barronie, without shew-
 ing of very good euidence: so we

dedicatorie.

in reason are not to be blamed, if we (hauing held the possession of the Catholike Church in England for these thousand yeares, by our aduersaries confession :) do stand with them yet, and require some euidence, before we consent to giue vp the same; hitherto they haue shewed vs none but onely words and forgerie, they entred into possession without triall of the title, they thrust vs out, before sentence or prooue: wee cry out of the riot, and complaine of the wrong, and desire still that the matter may come to lawfull pleading, and euen now of late since our new persecution began, wee haue made vnto them diuerse offers with great ods, not pretending thereby any recovery of our losses, (for that we suppose to be vnpossible,) but only for the iustifying of our cause, wherevpon the honor of God dependeth, and wherein we know wee cannot be vanquished.

And to tell your Maiesty more in particular, there hath bin diuerse earnest meanes made, and most

Lawles proceeding.

B

humble

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humble petitions, exhibited by the Catholikes, that seeing those men, which first challenged at *Paules Crosse*, all the learned of our side that might be found, either to writing, or disputing : afterward procured your Maiesties prohibition by Proclamation, that no bookes should be written or read of that part in England : their petition was (I say) that at the least, there might some publike disputation be admitted, whereby mens doubts might be resolved. This petition hath bin exhibited by diuers mé in the name of the whole, both in writing and in print, and they haue bin vrged by sundry meanes, by all kinde of friendship that we could make, by humble request, by earnest letters to diuerse preachers to further the matter : and (if I be not deceiued) to my Lorde of *Loudon* himselfe, for the bringing of the matter to your Maiesties vnderstanding, and to the consideration of the Lords of your Highnes priuie Counsell. And if by any mischaunce, these former supplications, came not to light,

dedicatorie.

light, or expressed not fully the Catholickes plaine and simple meanings; I beseech your most gracious Maiestie, that this may serue, either for a replication, or explanation of the same: wherein, I, in their names, most humbly on my knees, euen for Gods cause, and the loue of his truth, aske at your Maiesties handes, that some such indifferent triall may be hadde, by publike disputation, or otherwise.

*An humble
demaund of
disputation*

And as for the particulars, wee shall easily agree with them. For wee offer all these three waies, both ioyntly, and seuerally; that is, eyther by trying out the truth by brieue scholasticall arguments: or by continuall speach for a certaine space to be allotted out: and the other part presently, or vpon studie, to answer the same: or finally, by preaching before your Maiestie, or where else your Maiestie shall appoint. And for our safeties, wee aske nothing else, but onely your Maiesties word set downe vnto vs, in no ampler maner, than the Council of Trent made the safe conduct

*Three waies
of conferens
offered.*

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to our aduersaries, which they notwithstanding refused to accept. But I hope they shall see, that wee will not refuse, or mistrust your Maiesties word, if wee may once see it set downe by proclamation, or otherwise by Letters patents, for our safetie, but that within fourescore dayes after, by the grace of God, we shal appeare before your Highnes, with what daunger soeuer to our liues otherwise, for the triall of Gods trueth, which wee make no doubt, but to be cleere on our side.

If our aduersaries refuse this offer, they shall shew too much distrust in their owne cause; for it is with great labour, peril, and disadvantage on our parts, and on their sides, nothing at all. I would they durst make but halfe the like offer, for their comming hither on this side the Seas, it shoulde bee most thankefully taken, and they, with great safetie, and all gentle intreatie disputed withall, and made to see, as I presume, their owne weakness. But seeing this is not to be hoped, wee relie vpon the other; beseech-

dedicatorie.

seeching your Maiestie most humbly and instantly, that our iust demaund may be granted, for the triall of Gods trueth, most necessarie for vs all, to our eternall saluation.

And now to leaue all these thinges to the holy prouidence of God, and to the high wisdom of your most excellent Maiestie to consider of, we are humbly to craue at this time, and most instantly to request, that your Highnes will not take in euill parte, this our bolde recourse vnto your Royall person, in these our afflictions, and passing great calamities. You are borne our so- ueraigne Princeesse and mother, and we your naturall subiects and children. Whither then shoulde children runne in their afflictions, but vnto the loue and tender care of their deare mother, especially she being such a mother, as her power is sufficient to releue them in all poynts, her good will testified by infinite benefits, and her noble and mercifull disposition knowen and renowned throughout the world?

If your Maiesty were abroad in

*Great cause
of recourse
to her Ma-
iestie.*

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*The Law of
Areopagus.
Arist. lib. I
Rhetor.*

many parts of your Realme, to vnderstand the miseries, heare the cries, see the lifting vp of handes to Heauen, for present afflictions, which this persecutiō hath broght: I knowe your Maiestie would bee much moued, as all men are heere by the onely report of the same: I coulde touch certaine particulars of importance to that effect. But I will keepe the lawe of *Areopagus*: I wil say nothing to moue my iudge, whose wisdomē I well know, and whose goodnesse I nothing at all mistrust.

If your Highnesse were of that disposition (from which you are most far off) as to take pleasure in our afflictions, delite & comfort in our calamities, we could be content to beare this, and tenne times more in so good a cause as we suffer for. And if there be any other of such cruell appetite, whom your Maiestie should thinke good to be satisfied with blood: there want not Catholikes both there & here, which would most willingly offer themselves, to purchase quietnesse
vnto

dedicatorie.

vnto the rest. Diuerse are in bondes
there, most ready (I am sure) to ac-
cept such an offer; and if that num-
ber will not suffice, let the word be
but spoken, and many more shall
most ioyfully present themselues
from hence, hauing reserued our
selues to no other end, if G O D
would make vs worthy of that: and
that by our deaths, we might giue
testimonie to the Catholike cause,
and redeeme the pittifull vexation,
of so many thousand afflicted peo-
ple at this day in *England*.

Iesus Christ, in abondance of *The conclu-*
mercie, blesse your Maiestie, to *sion.*
whome (as he knoweth) I wish, as
much good as to mine owne soule;
perswading my selfe, that all good
Catholikes in *England* do the same.
And they which goe about to infi-
nuate the contrary, are, in mine o-
pinion, but appoynted instruments
by the common enemy, to dispoile
your Maiestie of your strongest
pillar and best right hand, as (soone
after their purpose had) it would
appeare, and shal be more manifest
before the last tribunal seate, where

The Epistle.

w^ee all shall bee presented shortly,
without difference of persons, and
where the cogitations of all hearts
shalbe reuealed and examined, and
in iustice of iudgement, rightfully
rewarded. Now matters are craft-
tely clowded vp, and false visards
put on, vppon euery action. Then
all shall appeare in sinceritie and
trueth, and nothing auaille but on-
lie the testimonie of a good consci-
ence. The which Catholikes, by
suffering, doe seeke to retaine, and
which God of his infinit goodnes,
inspire your Maiestie, graciously,
without enforcement, to permitte
them still.

*Your Maiesties most humble
and obedient subiect,*

IMON HOVVLET.

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The Answere of a ver-
tuous and learned Man vnto
a Gentleman in England, tou-
ching the late imprisonment
of Catholickes
there.

TH E veine of your late Let-
ters (my deere and worship-
full friend) brought vnto me
some sorrowe, and much comfort.
The sorrow proceeded of the wo-
full and afflicted case of my poore
Countrie, so pittifully set downe
by your pen vnto mine eie, where-
in (as you write) so many great
Gentlemen of worship are impriso-
ned for their conscience and religi-
on of late, so many good houses bro-
ken vp, so many householders dis-
persed & fled away, so many yong
Gentlemen and seruants vnprovi-
ded, so many poore people desti-
tute, so many wiues disioyned from
their husbandes, so many children
bereft of their parents, such fleeing,
such

*A pittifull
description
of England
at this day.*

An answer

such running, such shutting vppe in prisons, such pittifull abiding hunger, thirst, and colde in prison, as you describe, dolefull for vs to heare, but more ruefull for you to beholde there, and all this for different opinions in religion, a misery not accustomed to fall in our fathers dayes, vppon that noble Realme.

But as these were causes of some sorow, so was it no meane comfort vnto me, to consider that in these wicked and loose times of ours, wherein there is no feeling or sense of virtue left, but all men enwrapped in the loue of Gods professed enemy, the world, following with all force, and full saile, the vanities & ambition of the same: that there should be found in *England* so many gentlemen, both for their years, liuings, and other habilities, as fit, to be as vaine as the rest, yet so precise in matters of Religion, and so respectiue to their consciences, as that they will preferre their soule before their body, and Gods cause before their owne ease; nay that they

to a Letter.

they will rather venture both body
and goods, life, lands, libertie and
all, than they will doe any thing
cōtrary to their consciences where-
by they must be iudged at the last
day. This is such a thing, as it must
needes bring comfort to all men,
and can iustly grieve none, except
the common enemy the diuell him-
selfe; For as for strangers, they must
needes be edified therewith; as for
Englishmen, they must needes bee
incouraged thereby; and as for the
Princessse her selfe, she cannot but
be comforted therein, assuring her
selfe, that if these men doe sticke so
firmely vnto their consciences, and
faith sworne to God in their othe
of Baptisme, then will they as firmly
for the same conscience sticke
vnto her Maiestie, if occasion
should serue, in keeping their secon-
dary faith, and allegiance sworne
vnto her Highnesse as to the substi-
tute of God. Their aduersaries also
and persecutours it cannot in any
reason mislike, for that the contra-
ry Religion were to haue them as
constant and faithfull in that, if it
were

An answer

were possible to winne them to the same.

But notwithstanding seeing you write that there is both great dislike, and displeasure also taken of it, as though their constancy were obstinacy, and their conscience meere will : (which most of all grieveth (as you write) their obedient and well meaning mindes) albeit otherwise the pressure it selfe be so heauie, as the burden thereof be sore and grievous to beare : for these causes, and for the giuing of some more light to the whole matter, I will (as you seeme to desire) most briefly touch three things in this letter, whereby I doubt not but that you shall account your selfe fully & sufficiently answered.

*The deni-
on of the
whole Trea-
sise.*

The first point shalbe, what cause or reason the Catholikes haue to stand, as they doe, in the refusall of things offered them, and especially of going to the Church.

Se-

to a Letter.

*Secondly, what way or meanes they
may vse to remedy or ease themselves of
this affliction now laide vpon them for
their consciences.*

*Thirdly, if that way or meanes doe
not preuaile, then howe they ought to
beare and indure the same.*

The





The first part.

THat the Queenes most excellent Ma. the Hh. Lords of hir Priuy Counsel; and other the learned and wise of *England* may see, that the Refusall of going to the church of so many thousands of catholikes at this day in that realme, is not vpon disloyalty, or stubborne obstinacie, as their aduersaries giue it out, but vppon conscience and great reason, and for the auoyding of manifest perill of eternall damnation, which they should incurre, in yeelding to that which is demanded at their handes; I haue put downe some causes & reasons heere following, referring the Reader to more larger discourses made by diuerse learned men of our time in sundry parts of their workes (this being shuffled vp in hast) & namely, to a peculiar treatise, not long ago
gone

reasons of Refusal.

gone published touching this matter.

But first of all it is to be noted, that my reasons (to the ende they may conuince) are to be supposed to proceed from a Catholike mind (that is, from a man, which in his conscience is throughly perswaded, that onely the Catholicke Romane Religion is trueth, and that all other Doctrines and Religions are false Religions, as all new gods are false gods. Nowe of these Catholickes there are two sorts in *England*, the one which in their consciences doe iudge, that as all other Religions besides their owne, are false; so all participation with them, either in deed, or shew, by oath, by sacraments, by going vnto their praiers and seruice, or otherwise, is naught, forbidden, and vnlawfull; and yet either for feare, or fauour, or some other worldely cause, they are content to communicate with them, in all, or some of the foresaide things: and of those men (albeit they be very many in *England*) I meane not to intreate, their case being apparantly both to them-

*A necessary
Supposition.*

*Two sorts of
Catholikes.*

The first part containing

*What a sin
it is to do a-
gainst a
mans owne
conscience.
August. in
Psal. 54.*

*Rom. 14.
1. Cor. 8.
Vide expo.
D. Th. 1. 2.
Qu. 10. et
ali. DD. ib.
Rom. 14. c.
4.
Rom. 14.
Marke this
reason.*

themselves, and to all other men, wicked, and out of all doubt, damnable. For as Saint *Austine* saith, *Hee that knoweth the things to be euill that he doth, and yet doth them, he geth downe quicke vnto hell.* As though hee would say, Albeit hee bee yet quicke vpon the earth, yet is hee, in the prouidence of God, dead, and damned in hell. And saint *Paule* talking of this sinne, neuer laieth lesse punishment vppon it, than iudgement and damnation, although it bee committed in thinges, of themselves indifferent or lawfull: for albeit (as hee saith) meates offered vnto Idoles are of themselves lawfull to bee eaten, to him that knoweth an Idol to bee nothing. Yet, *If a man should discern, or iudge it to be vnlawfull, and yet eate of it, he is damned for it, because he doth not according to his conscience; or knowledge.* And the reason is that which saint *Paul* hath immediately following, saying, *All that which is done by vs, not according to our knowledge or conscience, is sinne.* And saint *James* confirmeth the same, saying, *He*

reasons of Refusall.

He that knoweth good, and doth it not, sinneth.

Wherefore saint *Paule* cryeth out a little before, thus; *Blessed is hee that iudgeth not, or condemneth not himselfe, in doing contrary to that he best alloweth.* And the cause why this sin against a mans owne conscience is so damnable, is this; Some doe sinne of humane frailtie, as did *Peter*, and this is called a sinne against the Father, who is called *Power*. Some do sinne of ignorance, as did *Paul*, and this is called a sin against the Sonne, who is called *Wisedome*. Some do sinne of meere will and malice, choosing to sinne, although they know it to be sinne, and this is the sinne against the holy Ghost, to whome is appropriated particularly *Grace and Goodnesse*, the which a man most wickedly condemneth and reiecteth when hee sinneth wilfully against his owne conscience; and therefore *Christ* saith, that man shall be forgiuen a sin against the Father and against the Sonne, as we see it was in *Peter & Paul*; But he that sinneth

Three kinds of sinne.

Matth. 26.

Tim 1.

Vide D. Th.

in 2. 2. Qu.

14. & Reg.

li. 25. Cor.

cap. 16.

Sinne against the holy ghost.

The first part containing

Mar. 3.

Luke 12.

Iohn 15.

Actes 9.

*The pitifull
case of dis-
sembling
Schismaticke*

neth against the holy ghost, shall neuer be forgiven, neither in this world, neither in the world to come. As for example, the Pharises were not, which did many things against Christ maliciously, & contrary to their owne knowledge and consciences. If this be true, (as it is, if God be not vntrue) then in what a miserable case standeth many a man in England at this day, which take oathes, receiue sacraments, goe to Church, and commit many a like act directly against their consciences, and against their owne knowledge? Nay, what a case doe they stand in, which know such thinges to be directly against other mens consciences, and yet doe compell them to doe it? As, to receiue against their will, to sweare against their will, and the like. Surely, as I am now minded, I would not for tenne thousand worlds, compell a Iew, to sweare, that there were a blessed Trinitie. For albeit the thing be neuer so true, yet shoulde he be damned for swearing against his conscience, and I, for compelling

reasons of Refusall.

ling him to commit so heinous and grievous a sinne. But of this sorte of Catholikes, this is enough, and too much, except they were better. For they are to be accompted (according to S. Paul) damned men in this life, and therefore no Christians, and much lesse Catholikes.

There are an other sorte of Catholikes, that albeit they do iudge al other religiōs besides their own, erroneous, and damnable: yet doe they not thinke, but that for some worldly respect, as for sauing their offices, dignities, liberties, credits, or the like, they may, in some of the former things, at the leastwise, in going to Church (for as for swearing, and receiuing, I thinke no Catholike this day in Europe thinketh it lesse than damnable) shew themselves conformable men to the proceedings of them of the contrarie religion; and do also thinke others too scrupulous, which do stand in the refusal of the same. But to shew that these men are in a wrong, and perillous perswasion, builded onlie on their owne phantasie, and therefore

*A second
sort of Catholikes for
whome this
Treatise is
made.*

The first part containing

fore to be reformed; and that the other men are the onely true Catholikes, and bound to do so much as they doe, vpon paine of the high displeasure of God, and eternall domage of their own soules; I haue put downe here these reasons following, which may serue for the iustifying of the one parties conscience, and for the due reforming of the other.



THE
serious perdition, builded on the
of their owne phantasie, and their

reasons of Refusal.

The first Reason.

TH E first Reason, why, I being a Catholike in mind, may not goe to the Churches or Seruice of the contrary Religion, is because I perswading my selfe their doctrine to be false **D O C T R I N E**, and consequently, to be venomous vnto the hearer; I may not venture my soule to bee infected with the same. For, as it is damnable for a man to kill himselfe, and consequently deadly sinne (without iust cause) to put his body in probable danger of death; so is it much more offensiuē to God, to put my soule, ten thousand times of more value, than my body, in daunger to the deadly stroke of false doctrine and heresie, especially seeing I haue no warrant of securitie or scaping, but rather, I heare God crying to the contrary, *He that loveth danger, shall perish in the same.* Neither is it sufficient for me to think that I am sure enough from being infected, for that

1. Perill of infection.

Note the similitude.

Eccl. 3.

The first part containing

- that I am grounded enough, I am learned sufficiently. For what if God take his grace from thee, and let thee fall, because thou hast not followed his counsaile, which is, *If thou wilt not be bitten with the snake, not to sleepe nigh the hedge. If thou wilt not bee spotted, then not to touch the pitch.* Wherefore saint Paul to as good a man, as learned, as strong as I am, gaue a generall rule, to auoyde and flie an hereticall man. The like precept hee gaue to Timothy being a Bishop, to auoide a certaine heretike, by name, *Alexander*; and more vehemently yet hee coniureth, as it were, the *Thessalonians*, in the name of Iesus Christ, That they should withdraw themselves from like fellowes. The same he repeateth againe to the *Romanes*, beseeching them to decline from such men. The reason of this saint Paul vttereth to Timothy, *Because their speech creepeth like a sanker, and they haue subuerted the faith of certaine.* Again he saith to the *Romanes* of the same men, *By sweete wordes and gay blessings they seduce the hearts of the inno-*
- cent.*

Reasons of Refusall.

cent. And Saint Peter saith of them,
That they doe allure vnto them vncon-
stant soules. Here now I see the
Scripture carefully counsailling, &
commaunding mee to auoyde the
company and speech of false tea-
chers : it putteth downe also the
perill, if I doe it not, which is as
great as the death of my soule. And
on the contrary side, I haue no
warrant of Scripture, nor example
of good men to aduenture the
same. For I doe read this written of
far my betters. *The Apostles and their
schollers were so warie and circumspect
in this case (in auoiding Heretikes)
that they would not so much as once
reason the matter with any of them,
who endeuoured by their lyings or new
deuises to corrupt the truth.* Further-
more, I am sure, I can neuer take
good by hearing them, but I am in
great possibilitie to take euill, as
many more learned men than I in
old time haue don. As *Dionysius A-
lexandrinus* confesseth of himselfe,
and of *Origen* and *Tertulian* it is
knowne, & many men in England
can be witnesies, which both to

2. Pet. 2.

Niceph. li. 3.
cap. 30.

Euseb. hist.
Eccles. 67.
cap. 6.

C

them-

The first part containing

themselues, and also to other men, seemed (the time was) so firme and grounded in RELIGION, as nothing could moue them, and yet now they haue proued otherwise. Wherefore it cannot be but great sin in me (notwithstanding all this) if I shall put my soule in such danger, by aduenturing to their company, to their seruice, to their sermons, to reading their bookes, or the like, whereby in any wise I may be corrupted. The which aduventure, what a sin it was counted in the *Primitiue Church*, may appeare by the seuerelawes made both by the Clergie and Temporalltie, for the prohibiting and punishing of the same in that time, as is to be seene in the Counsels and Fathers, and in the decrees of the good Christian Emperours, *Martian* and *Instinian*, and especially of the noble and zealous first Christian Emperour *Constantine*, which made it death, after the condemnation of *Arius*, by the generall counsell of *Nice*, for any man more to reade his bookes, and thereby to aduenture to

*Vide Gre. li.
5. ep. 64.*

*Sozo. lib. 2.
cap. 31. &
li. 1. cap. 20.*

Reasons of Refusall.

to be poysoned with his heresies,
and reason. For if *Dauid* had not
ventured to beholde *Bethsabe*, hee
had not bene entrapped with her
loue, and so had not committed
that horrible sinne that ensued. And
if dame *Eua* had not presumed to
heare the serpent talke, she had not
bin beguiled. And if when *Luther*
first began to teach new doctrine,
the Catholikes at that time had not
vouchsafed to giue him the heare-
ing, but had auoyded his prea-
chings and priuy conuenticles,
there had not beene now in the
world, either *Lutheran*, *Swinglian*,
Caluenist, *Puritan*, *Anabaptist*, *Tri-
nitary*, *Famely of Lone*, *Adamite*, or
the like : whereof there are now so
many thousands abroad, all spring-
ing of that first sect, and troubling
at this day the whole worlde with
the eternall damnation of infinite
soules, the which soules, at the day
of iudgement shalbe sencelesse, and
receiue that heauy sentence of e-
uerlasting fire, for that they had
not auoyded the danger of infecti-
on,

2. Reg. II.

Gen. 3.

The first part containing

The second Reason.

2. Scandall.

*Leuit. 4.
Num. 31.
2. Reg. 12. 1.
Esdr. 8.
Prouer. 18.
2. Mach. 6
Matth. 17
and 18.
Mar. 9.
Luke 17.
Rom. 14. 15
1. Corin. 8.
and 10.
2. Cor. 6.
1. Theff. 5.
Math. 18.

Ibid.*

THE second reason why a Catholike can not yeelde to goe to Church, is, because he can not go without scandal, which is a sin more mētioned, more forewarned, more forbidde, more detested, more threatned in the Scripture, than any sinne else mentioned in the same, except it be idolatry. But in the new Testament, nothing so much exaggerated, or with such vehement speeches prohibited: **C**HRIST signifying, that the most parte of the worlde to be damned, were to be damned for this sinne, when he crieth out with that compassionate voyce of his, saying, *Wo be to the world by reason of scandalles.* Wherefore pronouncing a pittifull Sentence, vpon the author of these scandalls, he saith, *Wo be to that man by whom come these scandalles.* And deuising with himself (as it were) how to expresse vnto our capacities, the intolerable greatnesse of this mans torment in hel, for scandalizing of other

Reasons of Refusall.

other men; he vttereth it in this sort
It were better for that man, that a mill
stone were hanged about his necke, and
that he were so cast into the sea. which
saying so terrefied S. Paul, that ra-
ther than he would scandalize any
man in eating a peece of meate (a
thing of it selfe lawfull, as he saith)
he protesteth that hee would neuer
eate flesh in his life.

Now this heinous sin of scandall
consisteth properly in these three
points; First, to induce an other
man by any meanes to sin, whether
it be by life, or doctrine: & this was
the scandall of the *Priests* in the old
Law, by their naughty life, alluring
the people to commit the same sins.
This was the scandal of the daugh-
ters of *Moab*, who by their speeches
and examples brought the *Israelites*
to sacrifice with them to *Idolles*.
Whereof also (as of the like to the)
Christ spoke against with great dis-
daine in the *Apocalips*, saying, *Thou*
hast their certaine, which hold the do-
ctrine of Balaam, who taught Balaac
how to giue a scandall (That is an oc-
casion) for the children of Israel to sin.

Math. 9.

1. Corint. 8.

*Three points
wherin scan-
dall is com-
mitted.*

Leuit. 4.

*Num. 25.
and 31.*

Apoc. 2.

The first part containing

The proper
signification
of Scanda-
lum.

3. Reg. 12.

Amos 7.

3. Reg. 25.

I will fight against those men with the sword of my mouth. And in this point is the proper signification of *Scandalum* scene, which imports as much as a stumbling block, whereby a man makes another to fall, specially the fall of deadly sin; whereby a man breaks the neck of his soule. As if a man should induce an other by his example, or otherwise, to commit adultery, to take an oth against his conscience, or the like: & as *Ieroboam* did, by his example, make the ten Tribes forsake the vnitie of the church of *Ierusalem*, which sinne of his, is so much noted in Scripture, with this title of scandal, *For that he made Israel to sin*, as nothing more. And in reuenge of the same, God foretolde him by *Amos*, hee would destroy his whol house, and so afterwards performed the same, as it appeeres in the third book of *Kings*; & this first point of scandal, which is to induce other men to sin, is so large, & reacheth so far (because it may be done, by *Life*, *Example*, *Words*, *Works*, *Omission*, *Permission*, & the like) as men had neede to look

bet-

Reasons of Refusall.

better about them than they do. It were too long to giue exāples in al; one out of the antient Doctor and Martir S. Cypr. shal serue for al: for by that, the rest may be ghesse. He talketh of Parents, which either by their euil exampls had drawne their children to heresie or schisme, or at the leastwise, had not sufficiently instructed them of the true church, and of the Sacraments & true seruice of God in the same. Wherevpon these children being damned, shall most pittifully bewaile their misery (saith Saint Cyprian) and the cruelty of their Parents at the daie of iudgement, saying thus, *We haue done nothing of our selues, neither forsaking the Meate and the Cuppe of our Lord (the blessed Sacrament) haue we of our owne accord hastned to prophane contagious (of schisme or heresie.) The perfidiousnesse or infidelity of other men hath vndone vs, we haue felt our owne Parents to be murderers vnto vs. They haue denied vnto vs the Church, which is our Mother, and God which is our Father, & we being yong, and not foreseeing the danger of schi-*

An example for schismatics in England to note.

Cypr. de lapsis.

The first part containing

nous an offence, were content to ioyne our selues with others in the societie or participation of the crime, and so by other mens fraude wee were deceiued. This that Saint Cyprian affirmeth of children, in respect of their Parents, wee may apply to Wiues, Brethren, Sisters, Kinsfolkes, Acquaintance, Schollers, Seruantes, Subiects, Tenants, or the like: in respect of any, whose wordes, life, or example, hath, or shal do them hurt, by giuing them a scandall, that is, by inducing them to sinne.

*The second
point of
Scandall.*

The second point of scandall is, not only if I do induce another mā to sinne, by doing, or saying naught my selfe; but farther, if I do offend another mans consciēce, in a thing of it selfe lawfull: that is, if I make another man think that I do an vnlawful thing, albeit ether I do it not, or that the thing be lawful in it self, yet I commit scādall. As for example, if a Priest should haunt dishonest or suspected houses, albeit hee meant neuer so honestly. And this is that great scandall, whereabout saint Paul maketh so much adoe, as con-

*Rom. 14. 15
1. Cor. 3. 10.*

Reasons of Refusall.

concerning the eating of meats offered to Idoles; the which, albeit it be lawfull in it selfe (as saint *Paul* discourseth) to him that hath knowledge, and thereby can iudge, that no meate, of his owne nature is vncleane before God; and that an Idoll is nothing; and consequently, that such meates offered to Idolls, are nothing spotted, or made vnlawfull thereby. Yet, to eate in such place or presence as the lookers on, being weake and simple, may think that thou arte an *Idolater*, because thou eatest the flesh that is offered vpp to the Idolles: or that they by thine example be edified or induced to eate the same meats with an euill conscience; this is damnable, saith *S. Paul*, and a most horrible sinne against *Christ* himselfe, and such a sin as *S. Paul* himselfe saith, that he would neuer eat flesh while he liued, rather than by eating, so to scandalize any man. Vppon the which discourses of Saint *Paul*, the learned father *S. Austen* saith thus; *By this it is euident, that we are not onlie forbidden, to vse any thing in the*

1. Corinth. 8.

Aug. ep. 15.

The first part containing

honour of strange gods (as the eating of meates offered to them might seeme to be) but also to do any thing whereby we may be thought to honor them, doing it in such sorte, as that although in heart we despise them, yet we edifie or induce those that know not our hearts, indeede, to honour the same. This was also the scandall that the worthy old *Eleazar* in the booke of *Machabees* so much detested and resisted, that he chose rather to die most cruelly, than to commit it. For whereas the Tyrant did command him to eate of the sacrificed meates, and he refused the same, the vnder Officers of the Tyrant, being mooued with vniust compassion (as the Scripture termeth it) offered him secretly other flesh, not offered to Idolles, & of the which he was not forbidden by his law to eate; meaning thereby to deliuer him, and to giue out, that he had now satisfied the prince his commandement. But the good olde man considering what other men might thinke of it, and what scandall there might insue of it, answered thus, as the Scripture saith,

That

2. Macha. 6

*A notable
example of
a plain and
yndissem-
bling con-
science.*

2. Macha. 6

Reasons of Refusal.

That he would first be sent downe vnto hell, before hee would doe it, for (saith he) It is not conuenient for our age to faime, whereby perchance many young men, thinking that Eleazarus, now of ninetie yeares olde, hath passed ouer to the life of the Gentiles, may, through my dissimulation be deceiued. This therefore is the second point of scādal which S. Paul forbiddeth when he saith, Keepe your seife from all shew of euill.

The third poynt of scandal, is, in respect of the ennemy, that is, when, although I do not induce any man to sin, or offend any mans conscience, yet I do disedifie the enemy, and doe that thing whereby the enemy is scandalized, and taketh an occasion to blaspheme god his trueth, his cause, his lawe, or the like. Whereof S. Paul speaketh to the Corinthians, Bee you without offence or scandal to the Iewes, and also to the Gentiles. And in another place, Giuing offence or scandal to no man, to the end that our function or ministerie be not blamed therby. And this is that great scandal that Dauid being a King

The third
point of
scandal.

1. Cor. 10.

2. Cor. 6.

The first part containing

2. Reg. 12.

King and a Prophet, gaue to Gods
emie by his fall, & for the which
he was sore punished, as it appear-
eth by the wordes of the Scripture
which are these. And *Dauid* saide
to *Nathan* the Prophet, *I haue sinned*
against my Lord : and *Nathan* saide
to *Dauid*, *God hath taken away thy*
sinne : but yet, because thou hast made
the enemies of God to blaspheme : for
this cause, the sonne which is borne to
thee, shall die the death. This also is
the scandall that *Esdras* comming
out of *Persia*, towards *Ierusalem*,
with his countriemen the *Jews*, was
afraide to giue to the King of *Per-*
sia, by causing him to thinke basely
of God, as not able to help and de-
fend his seruants, if he should haue
asked him ayde to conduct him-
selfe and his company to *Ierusalem*;
for so hee saith, *I was ashamed to*
aske of the King ayde and horsemen to
defend vs from our enemies in the way:
because we had said to the King before,
that the hand or defence of our God is
ouer al them that seeke him in honesty,
and that his Empire, strength, and fu-
ry, is vpon all them that forsake him.

1. Esdr. 8.

Finally,

Reasons of Refusall.

Finally, of this scandall meant S.
Paule and Saint Peeter also when
they saied, that the word of God
was blasphemed or spoken euill of
by the aduersarie part, for the euill
life of certaine naughtie Christians.

Now, that a Catholike going to the
Churches, seruice, or prayers of
them of the contrary Religion, can-
not but commit this great sinne of
scandall in the highest degree, that
is, in all these three pointes before
rehearsed, it is euident to all the
world. For touching the first point,
if he be a man of any calling, his
example shall induce some other, as
wife, children, friends, seruants, or
the like, to doe the same. And how-
soeuer he scape himselfe, they may
be infected, and so damned, and
their blood laid vpon his soule: but
much more if he should exhort or
constraine any man to do the same:
as commonly many schismatikes
do vse. And touching the second
point, he cannot but offend many
mens consciences: for they that do
know him inwardly to be a Catho-
like, will thinke him to sinne against
his

Rom. 2.

1. Timo. 6.

2. Pet. 2.

*A Catholike
by going to
church, fal-
leth into all
the three
pointes of
scandall.*

The first part containing

*Marke this
point.*

his owne conscience, and perhaps be induced to do the like. And they who know him not, must needs presume him to goe of conscience, and as a fauourer of that Religion, and so be brought to like the better of that Religion, and the worse of the Catholike, by his example. And as concerning the third and last point, there is no enemy of the CATHOLIKE Religion in the world, whether he be *Gentile, Turk, Jew, or Heretike*, but that hee must both thinke and speake the worse of the said Religion, seeing the professours of the same, are content for worldly pollicy to dissemble it, and leauing their owne Churches to present themselues to the Churches of their open and professed enemies.

*An important
admonition.*

To conclude, in this matter of scandall, men must not flatter and deceiue themselues, thinking that they walke in a nette and are not seene, when they giue scandall to al the world, which fixeth his eyes vpon them, if not for their owne cause, yet for the Religions sake. *God is not to be mocked. The godly*
and

Reasons of Refusall.

and learned Father S. *Ambrose* did accuse *Valentinian* the Emperour for giuing a publike scandall to the world, because hee did but permit certaine Altars to the *Gentiles*: saying that men would thinke that he priuily fauoured them. And his Scholler S. *Augustine* thinketh it a scandall if a man should heare a *Donatist* but speake, and he to hold his peace : for that the hearer might thinke that if this were euill which the *Donatist* saith, the other would reprove him. But if S. *Ambrose* had seene the Emperour to haue gone to the *Panims* temples, or S. *Augustine*, the other to frequent the *Donatistes* Churches, what then would they haue saide? What excuse then would they haue receined? and this is our very case.

*Aug. lib. de
pastor. ca. 7.*

The Third Reason.

THE THIRD reason why a Catholike may not come to Church, is, for that going or

*A third
signe distin-
ctiue be-*

The first part containing

twixt reli-
gion and
religion.

or not going to Church, is made a signe nowe in *England* distinctiue betwixt religion & religion, that is, betwixt a Catholike and a Schismatike. So that a Chatholike by going thither, doth directly denie his Religion: for the better vnderstanding whereof, we must note that the professor of any Religion may be knowne by three wayes, first by words, professing himselfe to be of that Religion: secondly, by workes or deedes, proper to that Religion: thirdly, by some signe or marke appointed to signifie that religion. As for example, in *Italie* a Jew may be knowne: first, by his words, if hee would professe himselfe to be of that Religion: secondly, by workes proper to Indaisme, and by keeping the Saterday holy day, by circumcising his children, and the like: thirdly, by a notorious signe appoynted to distinguish that Religion from all others, which is, to weare on his head a yellow cap. Now, as these three are wayes to professe this religion; so, if a man of any other Religion, for example,

Reasons of Refusall.

a Christian should yeeld to vse any of these things, hee should sin grievously, and in effect, deny his faith. And as for the first, if he should professe himselfe to be a Jew, it is euident that hee denieth thereby his Christianitie. And as for the other two wayes, it cannot be denied; for the circumcising of thy children, & the wearing of a yellow cap, doth as plainly, in that Countrie, tell men that thou art a Jew, as if thou didst proclame it at the market: euen as the bush at the Tauerne doore, doth tell the goers by, that there is wine to be solde within.

Marke this example.

But now, that the going to the church, is in the realme of England, a plaine and an apparant signe of a schismatike, that is to say, of a conformable man, (as they call him) to the Protestants proceedings: it is manifestly to be prooued. First, by the Commaundement to goe to the church euery holy day, to heare Seruice, and by the exaction of the same cōmandement; For (that it is the commanders meaning, by that acte, as by a proper signe to haue men

Why going to the church is a denying of the catho like religion

The first part containing

men shew themselves conformable to that Religion,) it cannot be denied. For otherwise, to what end are they commanded, vpon such dayes, and at such a certaine time, and for such a purpose to goe thither. Again, it is prooued by the exaction of this lawe: for when a Catholicke dooth come before the Commissioners, there is nothing asked of him, but when he was at Church, and if hee will promise to goe to church, commonly they account him a sufficient conformable man, (that is, to haue yeelded sufficiently ynto them.) Furthermore, the multitude of them, which haue of long time abiden imprisonment, and now in great number doe, for this onely thing, in the sight and knowledge, not onely of *England*, but also of all christendome, and of the enimies of the same in the world besides, doth make this abstaining from Church, to be a proper & peculiar signe of a true Catholike, now, if it were not before; and the yeelding in the same (especially if a man be called to publicke triall about

Reasons of Refusall.

bout it) to be a flatte and euident denying of God, and of his faith. For what doth make a thing to bee a proper and peculiar signe, but the iudgement and opinion of men? the bush of the Tauerne, is a signe of wine, because men commonly take it so. In like sort, the yelow bonnet of a *Iewe*; the yellowe torbent of a *Turke*, and the like. Euen so, seeing the whole world at this day taketh the abstaining from *Protestants* churches, to be the only externall signe of a true Catholike: and seeing the *Protestants* theselues do make it so: also seeing that the going to church is the contrary signe, it followeth, that if going to church, were of it selfe before lawfull, it were now made, by this, a peculiar signe distinctiue betwixt Religion and Religion, and so, vtterly vnlawfull.

I will put an example of the Primitive church, wherein, the wearing of a garland was lawfull for all souldiers, vntill the Emperours, and the common opinion of men, had abridged it, onely to infidel souldiers, to distinguish them thereby, in
ho-

*Marke this
Reason.*

The first part containing

*Tert. lib. de
cor. mill.*

*An exam-
ple to the
purpose.*

honour from Christian souldiers. Then, after that (as *Tertullian* proneth) it was no longer lawfull for christian souldiers to weare them; for that the wearing thereof, was a denial of the christian faith. Wherevpon, wee reade that a certaine christian souldier offered himselfe, rather to suffer death, than to wear one of them, as appeareth in the same Booke of *Tertullian*. But now, much more is the thing vnlawfull in our case. For that the going to the Protestants churches (which a Catholike must presume to be hereticall) was neuer a thing of it selfe lawfull, (as I will heereafter proue) which the wearing of a garland was: and therefore much lesse now to be tolerated, seeing besides this, it is also made a signe distinctive, as I haue already proued.

The fourth Reason.

4. Schisme.

THE fourth cause, why a Catholicke may not goe to the church,

reasons of Refusal.

church, is, because it is schisme, and breaking of the vnitie of the Catho-
like church: the which, how perilous
and dreadful a thing it is, all catho-
likes do sufficiently know. For, as
they firmly belecue, that to op-
pugne the visible knowne Church
of Christ (as all heretikes continu-
ally do) is a very wicked and dam-
nable sinne: euen so in like manner
they belecue, that to breake the v-
nitie of the same Church, and to
make any rent or disvnion in the
same (which is the proper fault of
Schismatickes) is also damnable.
For the which cause S. Paul doth so
diligently request the Corinthians to
auoide Schismes, saying,

*I beseech you brethren by the name
of our Lord Iesus Christ, that you all
say one thing, and that there bee no
Schismes amongst you. And to the
Ephesian, Be you carefull to keepe v-
nitie of spirit in the bond of peace. The
which ynitie Christ himselfe ex-
presseth more particularly, & more
distinctly, when hee requesteth of
his Father, That his Christians might
be one, as he and his Father were one:*
that

*Vide Aug.
tom. de Fide
& Symb.
cap. 10.*

I. Cor. 1.

Ephes. 4.

John 17.

The first part containing

Ephes. 2. 4

1. Co. 10. 12

1. Tim. 2.

*Iren. lib. 4.
cap. 43.*

3. Reg. 4.

*Aug. de V-
rit. eccle. c. 4*

that is to say, that as he and his father, did agree in all their actions: and whatsoeuer the one did, the other also did: So in his church there shoulde be one onely forme of beliefe, one forme of seruice, one form of Sacraments, and the like; euen as there is (according to *S. Paul*) one Baptisme, one bread, one faith, one church, one Christ, one Lord, one body, one heauen, one hope of rewarde, the breaking of which vnitie of the church of God, hath bin alwaies accounted a most grieuous and damnable offence. For as *Irenaeus* a most auncient and godly father saith, *They which cut and disseuer the vnitie of the Church, shall haue the same punishment that Ieroboam had.* This punishment we know to haue bin the vtter destruction and extirpation of him and all his name. But other fathers doe exaggerate this sinne further: for *S. Augustine* in his booke which he made of the Vnitie of the Church, saith thus; *Whosoener do agree to all the holy Scriptures touching the head of the Church (which is Christ) and yet doe not communicate with*

reasons of Refusall.

with the vnitie of the Church, they are not in the Church. And a little after, he expoundeth what hee meaneth, by communicating with the vnitie of the church, which is, That their communion be with the whole body of Christ his Church, dispersed ouer the whole world, and not with any one part separate, or else it is manifest, that they are not (saith hee) in the Catholike Church.

Now, S. Cyprian in his Booke of the simplicitie of Prelates, or vnitie of the Church, goeth further, for he prooueth, that if a man did liue neuer so virtuously otherwise; nay, if he should giue his life, and shed his blood for Christ, yet if hee were out of the vnitie of the church, hee could not be saued, for that (as he saith,) This spot or sinne (the breaking of the vnitie of the Church) can not bee washed away with any blood. Which saying of S. Cyprian, the learned father Saint Chrysostome after Cyprians death, dooth repeate and confirme, adding these wordes, There is nothing doth so prouoke God, as the dissension of the Church. And albeit we should

How grie-
uous the sin
of schisme is.

Cyp. de sim-
plic. Prel.

Chrys. ho. II
in epist. ad
Ephes.

The first part containing

do innumerable good deedes, yet notwithstanding, wee shall be punished as grievously, as they were which did rend Christ his owne flesh and bodie, if wee disseuer in peeces the full integritie and vnitie of the Church: and finally, hee concludeth thus; I do here say, and protest, that it is no lesse sinne, to cutte and breake the vnitie of the Church, than it is to fall into heresie. And thus much I thought good to say (leauing infinite other things that might be said,) touching the grievousnesse of this sinne of Schisme, whereby many of our bad Catholikes in England may see, in some part, the miserable daungerous case wherein they stand, by sleeping so carelesse as they doe in this sinne.

See more of
the greatnes
of this sin.

Aug. ep. 50

15 2. serm.

181 de tēp.

in psal. 88

Fulg. li. de

fide ca. 37.

38. 39.

Greg. lib.

14. Mor.

That going
to church is
Schisme.

Lib. 2. cont.

Cresc. cap. 3.

The defini-
tion of
schisme.

Aug. q. 11.

in Mat.

But now that this act of going to the Protestants churches and prayers, is a schismaticall act, and such a one, as diuideth from the vnitie of the Church; it is easie to be pro- ued, for that schisme is according to Saint Augustine, A separation of them that thinke the same thing.

That is, a different kinde of ser- uice of GOD, in those men that doe

Reasons of Refusall.

doe not differ in opinion in religion. The which thing, hee expresseth more plainely in an other place, putting the difference betwixt heretickes & scismaticks saying, *Scismatickes are made, not by difference in faith, nor beleefe, but by the breaking of the societie, or vnitie of Communion.* Now, the communion or vnitie of the CHURCH consisteth in these three things: to wit, that all christians haue one sacrifice: one and the selfe same sacraments: also one and the selfe same seruice of God. But they which go to the Protestants churches, haue no Sacrifice at al, neither haue they any more then two of seauen sacraments: and those two also so mangled, that of the two, scarce one is a sacrament, as they vse them. And as for their seruice it hath no part of the catholike seruice, as I will shew heereafter. He therefore that goeth to this seruice, and willingly separateth himself from the Catholike seruice & communion, breaketh the vnitie of communion of the Church, and consequently, com-

D

mit-

The difference betwixt an heretike and a schismatick

Vnity of the church standeth in iij. things especially.

The first part containing

*An obiection
of colde
Catholikes,
with the
answer.*

*Arist. li. 3.
Ethicor.*

*Actions ex-
torted by
feare, are
simply free
actions, and
only violent
in part.*

mitteth Schisme.

But some man perhaps will say, I doe it not willingly, but I goe to church by constraint of the publike lawes of my realme: I answer, that here is some kind of constraint externall, but not so much as may take away the libertie of thy will, which is internall, as the Philosopher wisely discourseth. For, this constraint is but conditionall; that is, either to doe that which is commaunded: (For example, to goe to the church) or else, to abide this or that punishment that the lawe ap-
poynteth. The which penalty, if thou wilt suffer, thy will is free, to doe what thou wilt. Neither can any mortall power constraine it further. So that such an action as I haue talked of, (for example, going to the church, for the auoyding of temporal losse) is called both by the Philosophers, and Diuines, *Inuoluntaria secundum quid, simpliciter autem voluntaria*. That is, in parte, or in some respect vnuoluntary. But absolutely, and simply it is to be accounted voluntary. And therefore, they are to

Reasons of Refusall.

be esteemed good or bad, punishable, or rewardable, euen as other free actions are; for otherwise, no sinne should be punishable. Seeing euery naughty action commonly hath some kinde of compulsion in it, but yet it may not bee excused thereby. As for example, the murderer may say that hee didde it not willingly, for that hee was compelled thereunto by rage of anger. And the lecherer may say, his flesh compelled him to sinne; and to take fitter example for our purpose, all those that denied Christ in time of persecution, for feare of torments, might by your obiection, say, that they did it not willingly, but by compulsion of torments, and therefore were not to be damned for it. But yet Christ saide, that he would take it as done voluntarily, & therefore damne them for it, by denying them openly before his Father, and his Angelles, at the day of iudgement. And yet to giue another example neerer to our matter. Saint Iohn saith of the noble men & gentlemen of Iewrie in his time. *Many of*

*Mark these
absurdities.*

Mat. 10.

Luke 12.

Iohn 12.

The first part containing

the principal men did beleue in Christ, but they did not confesse him outwardly, for feare of the Pharises, lest they should be cast out of the synagogue, for they did loue more the glorie of men, then the glory of God.

Heere we see the act of these noblemen and gentlemen; also the compulsion to the act, the cause of the compulsion; and lastly, Saint *Iohns* iudgement vpon the act. The act, whereof they are accused, is onely holding their peace, and not confessing Christ openly, according as they did inwardly beleue of him: The cause or excuse that they had to lay for themselves, was the feare of the Pharises, or Magistrates, which compelled them against their will so to doe. Nowe what punishment they feared at the Pharises handes, saint *Iohn* expresseth, saying, that it was, *Lest they should be cast out of their Synagogue.*

What a gret matter it is amongst the Jewes to be cast out of the synagog.

The which punishment was then, & is now at this day, amongst the Jewes, the greatest punishment, besides death, that can bee deuised. For hee looseth thereby all offices,
dig-

Reasons of Refusall

dignities, and credite whatsoeuer;
no man may buy or sell with him,
no man may visite him, or talke
with him, or salute him in the
streetes. Finally, it is a death vpon
earth (a great & sufficient excuse,
a man would thinke) to answer for
a mans silence only. For I see ma-
ny a one in *England*, not onelie
to conceale their owne conscien-
ces, but also to speake against the
same for a lesse cause. But what is
Saint *Iohns* iudgement vppon the
matter? forsooth he accepteth not
the excuse, but condemneth them
in a damnable mortall sin against
the first commandement, for doing
the same, saying, that by this silence
of theirs, they did put the glorie of
God behind the glorie of men, and
thereby shewed that they loued
men better than God. No doubt,
to their euerlasting damnation, ex-
cept they heartily repented them.
The which I would haue those vn-
wise and fond noblemen and gen-
tlemen in *England* to consider, that
perswade both themselues and o-
ther men, that in these troublesome
times,

*A seuerer
iudgement
giuen by S.
Iohn against
dissemblers
for the time.*

The first part containing

*A bad shift
of dissem-
blers.*

times, a man may without offence keepe his conscience to himselfe: but especially those that do not only hold their peace, but also doe against their conscience, whatsoever is commaunded them, saying, that which is done amisse, shall not bee layd vpon them, at the day of iudgment, but vpon the Prince and the Magistrates, which compell them to doe the same against their owne willes. But what compulsion this is, and how farre it shal excuse their dooings, I haue nowe declared. Wherefore heereafter let no man say, that hee goeth to Church against his will, thinking thereby to excuse himselfe from Schisme.

Besides this, to proue it schisme, yea, and that obstinate and rebellious schisme, it were sufficient to know that the meaning, will, and commaundement of the generall and vniuersall Catholike Church at this day, is, that Catholike men should not present themselues to Protestants Churches, or conuenticles, seeing they are denounced open enemies to the foresayed church,

Reasons of Refusall.

Church, and their Religion hath bin as orderly condemned in the last generall counsell of *Trent*: As the doctrine of *Arrius* was, in the first generall counsell of *Nice*. And albeit the counsell of *Trent* made no particular decree of this matter, yet is there no cause, why any man should take any hold thereat: seeing the reason thereof was because such a decree was needlesse. For the Church having already condemned from the beginning all praying with Heretikes, or repairing to their conuenticles: it was sufficient for the counsel, only to condemne the protestants for such men, without any further particular prohibiting of others to come to their Churches, and seruice, seeing their conuenticles being once pronounced to be hereticall, the other was to be presupposed, and this is the true meaning of the counsel, whatsoever others say, to shadow their imperfections.

Howbeit, some doubt being at that time moued by certaine of the Nobilitie of *England*; whether they

D 4 might

Con. Apost.
63.44.45.
apud Euseb.
lib.7. cap.9.

What the
Councell of
Trent de-
termined a-
bout going
to church.

The first part containing

might not lawfully without offence go to Church to doe some meere temporall act (as to beare the Sword before her Maiestie or the like) it was debated by twelue learned men there, at the Counsels appointment, and determination then giuen, that only for such a cause they might goe to Church. As for example, if her Maiestie should appoint certaine Catholikes to meet at Paules, to intreate of matters of the state, and that at suche time as seruice were said there: and this was Naaman Sirus his case flat, who was permitted, (as most men take it) for a time, to goe with his King and hold him vp vppon his shoulder when he went to the temples of the Idols. Now that there hath bin a generall custome, rule, and Canon of the Church, prohibiting to goe to the Churches and Conuenticles of Heretikes, it is plaine by the testimonie of all antiquitie. The Apostles themselues in their threescore and third Canon, say thus: *If any man, either of the clergie, or laietie, do goe into the Synagogue*

4. Reg. 5.

*The case of
Naaman
Sirus.*

*Can. Apost.
63.*

The old Canon forbid-

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Reasons of Refusall.

of the Iewes, or into conuenticles of heretikes to pray, let him be deposed, and excommunicated. This Canon of the Church was exactly afterwarde kept, and is mentioned very often, by the fathers and counsels by occasion of the like matter. As for example, when *Origen* was by a certaine necessitie compelled to dwell in house together with one *Paule* an Heretike, to whom there resorted often, not only Heretikes, but some simple Catholikes also for the fame of his excellent eloquence: yet they write of *Origen*. That he could neuer be induced by any meanes to bee present at prayers where *Paul* was. And the reason is put downe by them to be this. For that *Origen* euen from his youth had kept and obserued most diligently the canon of the church. Here we see, what account was made in those daies of this Canon of the Church.

Furthermore *S. Dionisius Alexandrinus* a learned father, talking of one *Heraclas* Bishop of *Alexandria* and scholler of the foresaid *Origen*, and shewing how the said *Heraclas*,

ing the going to hereticall churches.

Euseb. lib. 6. hist. cap. 3. Niceph. lib. 5. cap. 4.

The example of *Heraclas*.

D 5

had

The first part containing

*Euseb. lib. 6
cap. 12. &
li. 7. ca. 6.*

*Sozo. lib. 3.
cap. 9.*

*The exampl
of Athana-
sius.*

*Theo. lib. 1.
cap. 14.*

had excommunicated and cast out of the church certaine Christians, for that they were accused to haue vsed much the company of a certaine Hereticke, he addeth this saying. *This Canon, & this example, haue I receiued of our holy father Heraclas.* The like obseruation of this Canon is noted in *Athanasius*: who coming to *Antioch*, fled the common and publike churches which were vsurped then, by one *Leontius*, an Arrian Bishop, and his Clergie, and seeking out the Catholickes that were in the cittie, which then by contempt were called *Eustathians*, because they held of the communion of their Catholicke deposed Bishop, named *Eustathius*, (as Catholickes now in England are contemptuously called Papists, for holding of the communion of the Bishop of *Rome*) and finding them out did secretly communicate with them, as saith the Historie. *Conuentu in edibus priuatis peracto.* That is, *Making their assemblie or Church, in their priuate houses.* How like is this case, to our state now a daies in

Eng.

Reasons of Refusall.

England? The like respect to this Canon of the church, had *Alexander* Bishop of *Constantinople*, who wished rather to die, then to remaine in the church, when *Arrius* the hereticke, should come into the same. To this Canon had also respect, the people of *Alexandria*, so much commended by *Athanasius* himselfe, who would rather pray together by themselves in the church-yard without couer, then enter into the church to pray, where *George* the *Arrian* Bishop was. The like consideration had also the people of *Samosatum*, who after the depriuation of their vertuous and catholike Bishop *Eusebius*, and the thrusting into his place, by the *Arrians* of an heriticall Bishop, called *Eunomius*, they would no more come to the church: of whome *Theodoret* writeth thus.

None of the inhabitants there, poore or rich, seruant, or artificer, husbandman, or grafter, man or woman, young or olde, would come to the Church, but the Bishop was there alone, for no man would either come to his sight, or talke with

The example of the people of *Alexandria*.

Theo. lib. 2
cap. 14.

Of the people of *Samosatum*.

Theo. lib. 4
cap. 14.

The first part containing

*The exam-
ple of the
people of
Rome.*

*Theo.lib.2.
cap.17.*

*The conclu-
sion of this
Reason.*

with him, albeit he was reported to have vsed himselfe, very modestly, and quietly amongst them. Nay yet further then this, the people of Rome hauing their true catholike Bishop deposed by the *Arrians*, and another called *Fælix*, thrust vpon them, not an heretike, but a Schismaticke, (for the Historie saith, that he was sound in faith, and held soundly the Religion set downe in the counsell of *Nice*,) yet because hee was a Schismaticke, and was content to take holy orders of the *Arrian* Bishops, and to communicate with them, the whole people (as I said) did flee him, and as the historie saith; *None of the inhabitants of Rome, would enter into the Church, so long as he was within.* Thus we see the scrupulositie of christian Catholikes in those daies, and that, (as they thought) vpon good cause, for the auoiding of Schisme. If any man can shew me a warrant since that time, for the enlarging of our consciences now a daies, I would gladly see it.

You haue heard in the beginning

Reasons of Refusall.

ning of this Reason, the opinions of our forefathers, in the Primitiue church, what a great and heinous sinne it is, to breake the vnitie of the church, or to disobey the same. Again it is certaine, that the church telleth vs, (if the voices of all the Bishops and learned men in christendome, and of the supream Pastor too be the voice of the church) that going to Protestants churches is forbidden vs: what excuse then shal those men haue from obstinate Schisme, that notwithstanding all this, will yet thinke it lawfull, especiallye, the thing being now in practise, and so manie men suffering for the same? Assuredly they can looke for no other account to be made of them, but as Christ wil-
leth vs, If hee heare not the Church, let him be to thee as an heathen, and as a Publican. The which words S. Austen saith, *Are more grievous and terrible, then if he had said, let him be stricken with a sword, let him be consumed with the flames of fire, let him be deuoured of wilde beasts.*

And a little after, talking of the band

Mat. 18.

*Aug. lib. 1.
contra ad-
uer. leg. &
prophe. cap.
17.*

Math. 16.

The first part containing

*The dread-
full sword
of the church*

*An impor-
tant consi-
deration of
Schismatiks*

band wherewith the church may bind a mans sins by authoritie giuen vnto her of Christ, he saith. *A man is bound more bitterly, and more infortunatly, by the keies of the church, than by any other most grievous and hard bands, albeit they were of yron, or Adamant stone.* Let cold catholickes in England marke this, and not thinke they are free when they are in these bands, nor thinke they are Christians, when indeede, they are Hethens, and Publicans. It is a natural infirmitie of ours, to thinke willinglie too wel of our own case: & passion permits vs not, to iudge indifferētly in these matters. Let vs therefore consider of other mens cases, and by them coniecture of our owne. If in Saint *Iohn Chrysostome* his time, when there was an *Arrian* church, and a catholique church, knowen in *Constantinople*, & both of these churches, calling people vnto them, and the Emperour fauouring more the *Arrians* then the Catholikes. If (I say) in that case, some Catholikes leauing saint *Chrysostomes* Church, should haue gone

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gone to the *Arrians* churches to
seruice, vpon obedience to the Em-
perour, what would wee thinke of
them now: would we esteeme them
damned schismatikes or not, if they
had died so, considering their diso-
bedience to the Bishop, and their
perfidious betraying of Gods ca-
tholike cause in that time of triall?
I think yes. Then let vs not deceiue
our selues, for this is our case now.
And if in all mens iudgements, that
act would haue seemed Schisme,
(for disobeying one particular and
priuate Bishop, and breaking from
his communion) what shall we say
for disobeying the generall pastor
of all, & breaking from his comu-
nion? Of whome the noble Martir
of Christ S. Cyprian, aboue thirteene
hundred yeares agoe sayed thus.
*Heresies and Schismes haue sprung of
none other cause then for that men doe
not obey Gods PRIESTS, and for
that they doe not think or consider that
there is one onely PRIEST, who is
iudge in CHRISTES steed for the
time: vnto whom if all the vniuersall
brather-hood would obey in Diuine
functi-*

*Note this
supposition.*

*Cyp. Ep. 55.
ad Cornel.*

*A notable
discourse of
S. Cyprian
for obeying
one generall
Pastor.*

The first part containing

functions, no man would mooue anie thing against the Colledge of Priestes, neither after the iudgement of God, the suffrage of the people, the Bishops consent once put downe, in any matter, would any man dare to make himselfe a iudge of the Bishop, and consequentie of God: nor by breaking vnitie, teare & rent the Church of Christ.

The fift Reason.

5. *Participation.*

THE fift reason, wherefore a Catholike may not go to the Church of those of the contrary Religion, is, for feare lest his presence may bee interpreted by God, to be consent vnto their dooing, and so he be made partaker of their punishment. Concerning which wee must vnderstand, that of all the ennemies that God hath in this world, there is none in so high displeasure with him, as hee, who once knowing the truth, and being receiued into his house (the Catholike Church) runneth out againe,

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gaine, and by newe deuised Doctrines, vexeth and molesteth the same, being, not only the house (as I haue said) of Christ, but also, his spouse, nay, his owne body. Which sort of men, the Scripture calleth Heretikes, whose curse and reprobation in this life, is more grievous then any other sinne whatsoeuer, and the damnation for the time to come more intollerable. For that as S. Peter saith, *It had bin better for them neuer to haue knowne the way of righteousness, then after they knew it, to turne backe againe.* And these are those men of whom Christ said, that one diuell going forth in their first comming to the Faith by Baptisme, he afterwards entred againe with seuen other diuels worse then himselfe, and so made the end of that man worse then his beginning. And S. Paule giueth a meruailous seuerer iudgement vpon them, when he saith, *That Heretikes are subuerted, and doe sinne, and after are damned by their owne iudgements.* First he saith, that they are subuerted, or ouerthrowne, because they are

1. Tim. 3.

2. Cori. 12.

Ephes. 5.

1 Cori. 12.

Coloss. 1.

*How grievous a sinne
heresie is.*

2. Pet. 2.

Luke 11.

Tit. 3.

The first part containing

*S. Pauls de
scription of
an Heretike
expounded.*

are blotted out of the booke of life Secondly, that their whole life is sinne vpon sinne, because they are vtterly depriued of God his grace, without the which we can doe nothing but sinne. Thirdly, he saith they are damned by their owne iudgements, either for that they choose wittingly to leaue the Catholike Church (out of the which they knew there was no saluation) or else because the most of them do know that they do amisse, and yet for pride they will not come backe. So that euery way their case is very pittifull and lamentable.

This point the holy Fathers of the Church do oftentimes handle very seriously and grauely, prouing that Heretikes more offend God, and are in far woorse state then any offender else in the world, and namely, more then either Iewe or Gentile: for the which cause they note that the new Testament bid- deth vs not to beware of Iewes and Gentiles, but of Heretikes in many places. The reason is, for that they are those Wolues that Christ fore told

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told vs should come in sheeps skins: which as Saint *Augustine* saith, shal pretend to be very good sheep, & frinds to Christ & to his sheepfold, and yet with Christ his owne wordes, they shall teach you to deny Christ, to teare the sheepfold in peeces, and to dispearse the sheepe. Nay, they shal slay more souls with the word, then euer Tyrants did with the sword. Againe S. *Austen* proueth at large in another place, that heretikes are those antechrists, of whome S. *John* spake when hee said. *That many Antechrists are now gone out*, meaning of *Simon Magus*, *Ecerinthus*, and other heretikes of his time, of which Antichrists he saith, that S. *Paule* did pronounce that terrible saying, that they were *the men of sinne, the children of destruction*. As who would say, that albeit all other naughtie men were inwrapped with the guilt of sinne, and of their owne destruction: yet those men aboue al others, for their eminent wickednes, were properly to be called the men of sinne: and in respect of their hainous sinne of
slay-

The first part containing

slaying of soules, and the heauie sentēce abiding them for the same, they were peculiarly to be called the children of perdition and damnation.

*Heretikes
offend God
most in ther
service.*

Rom. I.

*A vaine ex-
cuse of schis-
matikes con-
futed.
Iohn. 2.*

This therefore beeing so, that the displeasure of God, and his heauie hand hangeth more ouer the heads of Heretikes and Schismatikes, then ouer any other people in the world, it is no small danger for a man to ioine himselfe with them, especially in the act, wherein principally they offend God: which is in their assemblies, seruicēs, false teachings and preachings, at which times God his curse is like most abundantly to descend vpon them, and vpon those also that doe assit them. For as S. Paule saith, *They are worthy of death, not onely that doe euill, but they also which do consent vnto them.* And that thou maist not excuse thy selfe and say: *I am there in body, but I consent not to them in heart.* Saint Iohn expresseth farther, what it is to consent vnto them, or to communicate with them in their workes, saying. *He that saith as much*

reasons of Refusall.

as God speede them, doth communicate (or participate) with them in their naughty workes: which thing the Prophet David knew wel, & therefore saide, that hee woulde not so much as sit downe with such men, and obiecteth the contrary fault to a wicked man, saying, *When thou sawest a thiefe, thou wast content to runne with him*: Hee dooth not accuse him, you see, for stealing with him, and for keeping him company, albeit he consented not to his roberie. And Saint Paul commaunded *Timothie*, not to consent to *Alexander* the heretike, but to auoyd him likewise, he commaunded the Romanes, not to consent to other such like fellowes, but to decline, or turne away from them.

Psal. 25.

Psal. 49.

2. Tim. 4.

Rom. 6.

Tit. 3.

Finally, Saint Pauls woordes are generall and plaine of al such men, when he saith, *Hereticum hominem deuita*. Auoid an hereticall man: he saith not, (go to church with him) but beleue him not, or consent not to him in thy hart. This is our interpretation foisted in, thereby to bolster vp our owne dissimulation, where-

The first part containing

3. Reg. 13.

Gen. 19.

The com-
pany of
Heretikes
how dange-
rous it is.

Cypr. ep. 76.

wherein we presume farther, then we shall be able one day to iustifie. As that foolish prophet did, which being sent to preach in schismatical *Samaria* (but not to eat with them) ventured farther the his commission, and by perswasion did eat with one, who saide himselfe to bee as good a Prophet of God as the other (as the Protestants do say themselves to be good Catholikes) but this venturous prophet was slaine by G O D for his labour. It is verie perilous to be amongst the enemies of God. If *Lot* had staid but twoo houres longer in *Zodome*, hee had died with the rest. The terrible death of all them which were in company with those three rebellious Schismatickes, *Chore*, *Dathan*, and *Abiron*, ought to mooue vs much: of which number, it is to bee thought, many were simple and ignorant men, and had little part of the malice and naughtie meaning of their ring-leaders: but yet for companies sake, all perished together. The which example S. *Cyprian* applyeth to our purpose, asking of

vs,

reasons of Refusall.

vs, if these men so perished for bee-
ing onelie in companie with those
Shismatikes; Are wee not afraid to bee
much more punished (saith he) assisting
and furthering (by our presence) hereti-
call oblations, prayers, sermons, and er-
rors.

S. Iohn the dearly beloued of our
Sauior, had as much cause to pre-
sume of his maisters fauor, as wee
haue: and yet he durst not, so much
as stay in the bath, to wash together
with Cerinthus the hereticke. For so
he saith. *Let vs flee from hence, lest the
bath fall vpon vs in which Cerinthus
the enemy of truth is.* Marke, how he
was not onlie afraid, lest the bathe
would fall, but also lest it shuld fall
vpon him for keeping the other cō-
pany: what if any prince shuld haue
willed S. Iohn to haue come to Ce-
rinthus his seruice, prayer, and ser-
mons? If the histories reporte that
the Apostles and their Disciples
would not, so much as talke or rea-
son the matter with any of the he-
retikes of their time, but fled their
company, for feare lest some parte
of their punishment shoulde light
vpon

*A notable
saying a-
gainst our
Schismatiks*

*S. Iohn a-
fraide of the
company of
an heretike.*

*Euseb. libr.
cap. 22.*

*Note this
supposition*

*Niceph. li. 3
cap. 20.*

The first part containing

Apoc. 18.

upon them : what wise man nowe,
will dare to go to their praiers, and
assemblies? To conclude, I would
wish euery man to consider the ad-
monition of the Angell of God to
Christians, talking of all wicked
congregations vnder the name of
Babylon, And I heard an other voyce
from heauen, saying, Goe out my people
from her, to the end that you be not par-
takers of her sinne, and to the end, you
doe not receiue of her scourges : because
her sins are com vp to heauen, and God
hath now remembred her wickednesse.
Marke how he saith, To the end that
you receiue not of her scourges. And
yet it is certaine, that the people of
God did not cōsent in hart, to the
wickednesse of this place, which
they are bidden here to flee : but
onely were present there, and yet
we see, how daungerous it was to
them to be partakers of the punish-
ment, if god of his goodnes had not
remoued them out.

The

Reasons of Refusall.

The sixt Reason.

6. Diffimulation.

TH E sixt cause, why a Catho-
like may not come to church
is, because hee cannot come
without dissimulation. The which
in matters of conscience and reli-
gion, is trecherie to almighty God,
and a very dangerous matter: For
as the woorthy father S. Ambrose
saith, *It may be lawfull sometimes in a
mony matter to holde thy peace, but in
Gods cause, where there is daunger in
communicating with his enemies, to
dissemble onely, is no small sinne.* The
reason whereof, is that foresaying
of Christs owne mouth, *Hee that is
not with me, is against me;* As though
he had said, *Hee that dissembleth,
and knowing mee and my cause to
be oppressed, holdes his peace, and
defends me not, I wil holde him in
the number of mine enemies, that
are against me.* According to the
which rule of Christ, S. Iohn (which
well knewe the inward and secret
meaning of Christ) speaking of cer-
taine Noblemen and Gentlemen
E of

Amb. li. 2.

Offic. cap. 24

Math. 22.

Iohn 10.

The first part containing

of Iewrie; The which did beleene in Christ, and durst not confesse him openly for feare of the Iewes,) condemneth them of a great and damnable mortall sinne against the first commaundement, for the same: saying, that by this acte, they shewed that they loued the glorie of men, more than the glorie of God. By which example we see, that wee doe wilfully dishonour God, and consequently commit damnable treason against him, when wee doe for any feare or other temporall respect, dissemble our faith, and hold our peace against our consciences. The which thing S. Paul considering, he layeth downe vnto vs a generall rule. *Ore fit confessio ad salutem,* To be saued, we must nedees confesse our faith by mouth, or open speech; ypon the which words, S. Austen saith, Wee cannot be saued out of this wicked & malignant world, except we endeuoring to saue our neighbours (besides beleuing) do also professe our faith by mouth, which we beare in our hearts, the which faith of ours, wee must prouide by godly and wary watchfulness,

*Dissembling
in Religion
is treason
against god.
Rom. 10.*

*Aug. de Fi.
& Im. cap. 1*

Reasons of Refusall.

fulnesse, that it be not in any respect hurt or violated, by the craftie subtilty of Heretikes. Note his admonition, let it not be in any respect violated with craftie subtiltie. As for example, by causing a man to yeeld a little against his conscience, to goe once to the Church, to stay but a little there, to haue seruice in his owne house, or the like. In the which, if a man might say (as commonly they do say in euill meates) that a little will do but a little hurt, it were more tolerable.

But seeing the matter standeth as it doth in poisons, whereof euery little dramme wil be thy baine, no marvel though me shew themselves more scrupulous. Heare the iudgement of the whole clergie in the Primitiue church, and aleadged by Saint Cyprian the Martyr of Christ. Whereas the whole mysterie of Faith, is vnderstood to consist in the confessing of the name of Christ, hee that hath sought false sleights for excuse thereof, hath now denied it, and hee that will seeme to haue fulfilled such statutes, & lawes as are set forth against the Gos-

The subtilty
of Heretikes

Cler. Rom.
apud Cipr.
Epist. 31.

The first part containing

Who dissem-
bleth his
faith, deni-
eth it.

2. Macha. 6

pel, in so doing hee hath obeyed them in
very deed, forasmuch, as he would haue
it seeme that hee hath obeyed them.
Here you see now, all dissembling
of our faith, taken for denying our
faith : and all seeming, to bee con-
demned, for doing. The which that
olde valiant Champion of God, E-
liazarus, full well knew, when hee
rather chose to die, then to seem to
eat a peece of flesh (albeit he did it
not indeede) contrarie to the Lawe
of God. And the reason he giueth
for it, is this: *It is not fit for our age to
feine.* O good *Eliazarus* ! if it were
not fit for thy age to feine or dissem-
ble in matters of religion, what shal
we say for our age, wherin, for ma-
nie respects, we are more bound to
confesse our Lord, and Maister, and
his catholike religion, then thou
wert? For that wee haue receiued
more benefits at his hands, & haue
seene how hee confessed vs before
his enemies and ours, & could not
be brought by any feare, or tor-
ment to denie vs. But wel, there wil
be wicked men, and dissembling
Christians stil : yet notwithstanding

Reasons of Refusall.

ding, Gods Lawe must stand, set
downe by CHRIST his owne
mouth, He that shal blush or be asha-
med of me and my sayings, of him shall
the son of man bee ashamed, when hee
shall come in his maiestie, and in the
maiestie of his Father, and of his holy
Angels. He doth not only say, if wee
doe denie him, but if we do blush,
or bee ashamed to confesse him:
which consideration made the A-
postles, & other seruants of Christ
so peremptorily to proceed in con-
fessing openly their faith, with what
danger soeuer it were. And Saint
Paul giueth a reason of it when hee
saith. *Wo be vnto me except I do preach*
the Gospell. That is, except I con-
fesse it, except I set it forth, what
daunger bodilie soeuer come ther-
of. And in the Acts of the Apostles,
the high Priests and Magistrates
commanded not the Apostles to be
of their religion, nor yet to come to
their seruice in their Sinagogs, but
only to hold their peace, *And that*
they should not speak or teach any more
in the name of Iesus. But the Apostles
vtterly denied to obey the com-

Luke 11.

*Blushing at
Christs cause
is damnable*

1. Corinth. 9

Actes 4.

The first part containing

mandement; and in the chapter following, beeing taken againe for not obeying, were asked in open iudgement by the Magistrates thus; *Wee commanded you straightly to teach no more in this name, and how chanceth it, that you haue filled all Ierusalem with this Doctrine? And Peter answered with the rest of the Apostles, wee must rather obey God than men. As who should say, that if they should haue granted to dissemble, and not to speake openly, they should haue denied God, in obeying men more than him.*

Actes 5.

*Marke this
supposition,
and apply it
to our time.*

What if the high Priestes and Magistrates should haue said vnto them: well, we are content that you liue with your consciences, so you keepe it to your selues, and trouble not the state, and so that you will, (for obedience sake) sometime come to our Sinagogues shewing your selues, conformable men to our proceedings. Nay, what if they should haue said: some of you also, for outward shew, (keeping alwaies your consciences to your selues,) must flee this odious name of christians,

Reasons of Refusall.

ftians, and seeme to communicate
now and then with vs, in our Sa-
crifices and Cerimories : we are
content also that some of you shall
bee our Officers and Iustices of
peace, Counsetours and the like: so
that you wil sometimes (for orders
sake) punish some of those indiscreet
fellowes of your religion, which
cannot be content to keepe their
consciencs to themselves: so you
will also giue some prettie sharpe
charge in your circuites, sessions,
and assemblies, (alwaies keeping
your consciencs to your selues) &
if some of you also will sometimes
step vp into the pulpit, and speake
three or foure earnest woordes a-
gainst this religion, it shall bee very
gratefull vnto vs, especially if you
will affirme it with an oath which
we haue deuised for the same pur-
pose: and this doing, we assure you,
that you shall liue quietly to your
owne consciencs, and we shal ac-
count you for good subiects. If I
say the Magistrates of Ievry at that
time should haue giuen to the A-
postles and other Christians this

*The manner
of dissem-
bling Schis-
matikes liue
ly expressed*

*O damnable
dissembling,
this is done
by many in
England.*

*Living to a
mans owne
conscience,
by leauing
hymselfe
no consci-
ence.*

The first part containing

sweet charme: doe you thinke that they could haue abiden to heare it all out, whose heartes did rise and swell at two words only that they spoke, for the intreating of them to hold their peace? And yet many a thousand now in England, being as thoroughly perswaded in hart of the truth of the Catholike Religion, as the Apostles and other christians at that time were of theirs, are content notwithstanding to heare, digest, admit, and execute all, or most part of these things recited, contrarie to the said religion. And yet besides all this, (which is more to be wondred at) they are not ashamed to perswade themselues, that they shall one day come to that glory wherein the apostles now are. But this is desperate presumption, and therefore we see what a iust cause this is, for a Catholike to refuse to come to the churches of the contrarie religion.

*Desperate
presumption*

The

Reasons of Refusall.

The Seauenth Reason.

THE SEAVENTH Reason why a CATHOLIKE may not yeelde to come to the PROTESTANTS churches is, because the seruice which they vse, is nought and dishonourable to God; therefore, no man can come to it, or heare it, or seeme to allow of it by his presence, without great offence to God. Neither is it sufficient to say (as commonly they vse to say to beguile simple people withal) that it is the Scripture, taken out of the Gospels, Epistles, Psalmes, and the like. For by that argument, the Iewes seruice were good at this day, which is toke out of the old Testament. and all heretikes seruice that euer was, seemed to be nothing but Scriptures. For as Saint *Austen* in diuers places noteth, it was alwaies the fashion of heretikes to haue scripture in their mouth, and cleaue only to scriptures, and to refuse traditions as inventions of men.

*Naughty
seruice.*

*Aug. tom. 6.
cont. Max.
li. initio. &
iter. vers. 3.*

The first part containing

*All heretiks
vaunt Scri-
pture.*

Math. 4.

*Hier. in ca.
4. & 8. Ose.*

Ignat. ep. 2.

*Aug. in
psal. 54.*

And we reade of the Arrian heretikes, how they were wont to sing psalmes in the streetes of Constantinople, thereby to allure the people to them. And yet we may not say, that their seruice was good: like as wee cannot say that the diuels talke was good with Christ, albeit it were decked with allegation of scripture, and other sweete words. Although their seruice bee full of scripture, it is no good argument that it is therefore infallible good. For as S. Ierome saith, all heretikes; *whatsoeuer they speake or thinke that they doe speake in the praise of GOD, it is the howling of Wolves, and the bellowing noyse of madde bullockes*: the reason whereof is that, which the scholler of the Apostles S. Ignatius saith. *No man can call him good, or say he doth well, that doth mingle euill with good.* Wherefore S. Augustine saith of the Donatistes, schismatikes, and heretikes of his time, that albeit they did sound out Alleluia with as lusty a voyce as the Catholikes did, and in many things else did agree in seruice with them

Reasons of Refusal.

them (more than nowe the Prote-
 stants doe with vs) yet their seruice
 was impious, and auailed them
 nothing. And a little after, vpon the
 words of God, vttered by the Pro-
 phet, saying. In many things they
 were with me, &c. Saint Austen saith
 thus, God granteth that Heretikes in
 many things are with him, as in Sacra-
 ments, Ceremonies, and the like. But yet
 for all that they are not with me (saith
 God) in all things. For in that they are
 in schisme, they are not with me; in that
 they are in heresy, they are not with me;
 and therefore for these few things, in
 the which they are not with mee, those
 other many things, in the which they
 are with me, shall profit them nothing.
 To come neerer to our purpose,
 their owne Apostle, and second E-
 uangelist, (as they call him) Luther, con-
 demneth all their whole seruice,
 for the denying onely of the Reall
 Presence, saying, The Sacramentaries
 do in vaine beleene, in God the Father,
 in God the Sonne, and in God the Ho-
 ly Ghost, and in Christ our Saviour, all
 this doth auaille them nothing, seeing
 they doe denie this one Article as false,
 of

A little euill
 marreth a
 great deale
 of good.

In psal. 54.

Luthers o-
 pinion of
 our Prote-
 stants Ser-
 uice.

e. Cap. dial.
 6. cap. 5.

The first part containing

of the Reall presence. Whereas Christ doth say, This is my Body. Loe heere this Prophet, with the same spirite wherwith he condemns the Popes, he condemns the Protestants, why should we belieue him more in the one, than in the other?

Wherein the Protestants Service is evil in particular.

First, deuised by themselves different from the rest.

Second, condemned by the Puritans.

But now to shew wherein the Protestants seruice is euill, it were sufficient to say, that it is deuised of themselves, and altogether different from al the seruice of christendome besides, and therefore not to be receiued by Catholickes; with whome they deale too childishly, when they say, their Seruice differeth in nothing from the olde Catholike Seruice, but onely because it is in English; thereby thinking to make the simple people, to haue the lesse scruple to come to it. The which, how false it is, it shall appeare by that which I shal say hereafter. I might also bring the opinion of all the hotter sorte of Protestants, called the Puritans, who in writings, sermons, and priuate speech, doe vterly condemne the Seruice which Protestants nowe haue.

Reasons of Refusall.

haue, and therevpon doe refraine from it, as much as Catholikes. But I wil giue more particular reasons, as followeth:

First, the Scripture is read there in false and shamelesse translations, containing manifest & wilful corruptions, to drawe it to their owne purposes, as hath bin shewed in particular, by many learned men in their workes: & is like to be (shortly) more plainly by the grace of God. As for example, throughout the Scripture, where Idolls are forbidden, they translate it Images, as in *S. Iohn* they reade, *Children keepe your selues from Images.*

Whereas the Scripture saith, *Idoles*; and this is to make simple men belecue, that Idoles and Images are all one, which is absurd. For then, where *Moses* saith, *That God made man according to his owne Image.* we should consequently say, God made man according to his owne Idole. Again, where in contrary

Third, false translations of Scripture

I. Iohn. 5. 2.

Gene. 1. 3.

The first part containing

Ephes. 5.

maner S. Paul saith, *That a covetous man maketh his money his Idole*, wee should say, *That he maketh it his Image.* The which how foolish it is, euery man seeth, and it can not stand with any sense of the Scriptures. The like absurde translations they haue in infinite other things, which I can not stand to rehearse. Let some man reade the latter end of the twelfth chapter of the second booke of the *Machabees*, where hee shall see what labour their English translator taketh to shift ouer the wordes of the scripture, which talk of oblations and prayers for the dead: and by that one place, let euery man iudge of his fidelitie in the rest: For I am sure, that if a boy should so corrupt *Tullies* Epistles, in translating them in a Grammer schoole, hee should be breeched for his labour. The Scripture therefore being read there in false translations, it must needs seeme to be false, which is blasphemy against the holy Ghost the indyter of them: so that by this it appeareth, that that part of their seruice which they

pre-

See the English Bible dedicated to King Henry.

Reasons of Refusall.

pretend to be scripture, is no scripture, because it is by the malice of the interpreter false, the which scripture cannot be.

Secondly, the seruice that christians ought onlie to goe to, should be said, as also the sacraments administered by Priests, and such as haue receined the sacrament of holy Orders, as al the general Councils and Fathers of the Church, shew vnto vs, and S. Paul when hee saith, That no man may take vnto him this honor, but he that is caled as Aron was. Wherefore the same Paul aduiseeth the Bishop Timothy, not to giue this dignity vnto any man but vpon great consideration, saying. Do not lay thy handes rashly vpon any man. But now that either all, or the most part of Ministers of England, be meere lay men, and no Priestes, and consequently haue no authoritie in these things, it is euident for many causes; as well for that they haue not receined the vnder orders, which they should haue done before

Fourth, said
by Lay men
Ic. ad Hier.
Chrys. lib. 3.
& 6. de Sa-
cerd. & ho.
60.
Hier. ep. ad
Heliod. &
ep. 85. ad
Ena.
Amb. in E-
phes. 4.
Hebr. 5.
I. Tim. 5.
Con. 4. Car.
Cap. 6. &
Conc. Laod.
Can. 24.
Ignat. ep. ad
Anti. Are-
op. cap. 3.

The first part containing

before Priesthood, (as appeareth by the ancient Councel of Carthage, (wherein Saint Augustine was himselfe) and by all the Fathers, both before and since, as also because they are ordained by such a Bishop and Priest, as the Catholike church hath put in that authoritie, which admitteth no man for Bishop, which is not ordained by imposition of three or two catholike Bishops hands at the least. Of all which things none are to be found amongst the Protestants.

*Can. Ap. 1
& 2. & 68.*

*Fist, false-
hoode and
blasphemie
in their ser-
vice.*

*In the end
of their Ge-
neua psalter*

Thirdly, their seruice is nought, because they haue diuers false, and blasphemous things therein: and that which is yet worse, they so place those things, as they may seem to the simple, to be very scripture. As for example, in the end of a certaine *Geneua* Psalme, they pray to God to keepe them from Pope, Turke, and Papistrie, which is blasphemous.

First, for ioyning the supreame Minister and Substitute of Christ, with

Reasons of Refusal.

with the knowen and professed enimie of Christ, and speaking so contumeliously of him, of whom all antiquitie in Christ his Church hath thought, and spoken so reuerently, calling him, *The high Priest of the Church. The Bishop of the vniuersall church. The Pastour of the Church. The iudge of matters of Faith. The re-purgers of Heresies. The examiner of all Bishops causes.* And finally, the great Priest, in obeying whom, all vnitie consisteth, and by disobeying of whome, all Heresies and Schismes arise.

Secondly, it is blasphemous, for that they pray to be deliuered from Papistrie: meaning thereby, the catholike and only true religion, by the which all men are to be saued.

Thirdly, because they sing it, and make other simple men to sing it, in the beginning of Sermons, and otherwise, as though it were scripture it selfe, and one of Dauids Psalmes.

Fourthly, albeit the Protestants seruice had not all this euill in it, as it hath; yet were it nought, because it hath not in it, those good things which

*Cip. de sm.
pre. & Chri.
lib. 2. de Sa.
Cip. Ep. 46.
Chri. li. 2. de
sa Inn. E. 93
apud Aug.
& Leo. ep.
34. Sy. A-
lex. 4. apud
Atha. The-
od. libr. 2.
Hist. cap. 4
Cip. epist. 55*

*Lacke of ne-
cessary thin-
ges which it
should haue
in it.*

The first part containing

which christian seruice should haue: For seruice may be euill, as well for hauing too little, as for hauing too much. As the seruice of the *Arrians* was, for singing glorie to the Father; and not singing the same to the Sonne: and as if a man should recite his creed, and leaue out one article (as in effect the protestants doe the article of descention into hell) all the whole creede were nought therby. Now how manie things doe want in the Protestants seruice, which should bee in christian seruice, it were too long in euerie point to rehearse: yet wil I (for examples sake) name two or three things. First therefore, they haue left out the cheefest, and highest things of all, which is the blessed sacrifice of Christs Body & Bloud appointed by Christ, to be offered vp euerie day for thanksgiving to God, for obtaining of grace and auoiding of all euil, and for the remission of sinnes both of quick and dead: as with one consent the fathers of the primitiue Church doe affirme. The which Sacrifice being
away,

Dion. Are-
op. hier. ca. 3
Ignat. ep. ad
Smyrn. Iust.
dial. tripho.
Tert. lib. 3
de ora. Au-
gust. li. 20.
cont. Faust.
cap. 23.

Reasons of Refusall.

sway, no Christian seruice can bee said to be there: For so much as, for this cause were ordained Priests, neither can there any bee called Priest but in respect of this Sacrifice: Also in respect of this sacrifice were Christian Churches called temples, for this Sacrifice were made Aultars, for an Altar is the place of sacrifice, euen as an armourie is the place where armour is. For this sacrifice was Priests apparel made, Vestments, Sensors, Frankensence, and the like, in the Primatiue Church. Whereof al the Fathers, Councells, and Histories doe speake so much.

The second thing, which the Protestants Seruice leaueth out, is no lesse than fixe of the seauen Sacraments, which the Catholikes Seruice of God doth vse (for as for their Cominunion, it can be no sacrament, as they doe vse it.) The commodity of which Sacraments, in the church Saint *Augustine* saith, That it is greater than can be expressed, and therefore the contempt of them is no lesse than sacrilege, because (saith he)

Chry. hom.
17. ad Heb.
Greg. lib. 4.
dial. cap. 57
Hier. ep. 1.
ad. Heliod.
Chrys. lib. 2.
de Sacerd.
Cyp. ep. 54.
& li. 1. ep. 2
Aug. ser.
252. de
temp.
Opkat. lib. 6
cont. Donat.
Aug. in psa.
113. cont. 2.
& Possid.
in 4. vit.
Au. cap. 24.
Conc. flor. et
const. sess. 15
Sixe Sacra-
ments.

Aug. lib. 15
cont. Faust.
ca. 11. & 16

The first part containing

he) that cannot be contemned without impietie, without the help of which, no man can haue pietie. For this cause in another place he saith, that the contemners of visible Sacraments, can by no meanes inuisibly be sanctified.

*Aug. sup.
Lewit. que.
84.
Ceremonies.*

*Tertull. de
Corona.
Ba. li. de sp.
3. cap. 27.
Epipha. he-
resi. 71.
Conci. Trid.
ca. 7. & 13.
Cyp. ep. 66.
Chri. ho. 41.
vide Aug.
lib. 2. Doct.
Chr.
Cyp. ser. de
ora. dom.
Isodo. li. de
diu. off.
Conci. Tol.
4. cap. 2.
Bed. li. hist.*

The third thing that the Protestants Seruice leaueth out, is, all the Ceremonies of the Catholicke church, of the which the olde antient Fathers and Councils do say these three things. First, that they are to be had in great reuerence, & to bee contemned of no man. Secondly, that they are to be learned by tradition, and that many of the are receiued by the tradition of the apostles. Lastly, that they which do either condemne, dispise, or wilfully omit these ceremonies, are excommunicated. I might here ad many other things, as leauing out prayers for the dead, (being as the Fathers hold) one of the chiefest functions of a priest; also, for hauing their seruice in an other order and language, than the vniuersall church vseth: but this is sufficient. For if they leaue out of their seruice, both sacrifice

reasons of Refusal.

sacrifice, sacraments, and all ecclesiasticall ceremonies: I knowe not what good thing they haue left, besides a few bare wordes of Scripture, euill translated, and woorse applied, which they reade there.

Seeing therefore their seruice is such, it is a sufficient cause to make all Catholikes to auoyde it.

cap. I.

In which authors, you shall see in what tongue seruice was in their daies in all Countries.

The eight Reason.

THE eight Reason of Refusal, which may now be yeelded, whie a Catholicke may not come to the Protestants Churches, is, because that by going thither he shal loose all the benefit of his own religion, neither shall hee take any more commodity thereby, than if he were not of that Religion at all. This is a very great, weighty, and most sufficient reason to be yeelded by the Catholikes in England to their Princes for their refusall of comming to Church, and such a one, as being sufficiently conceiued by her Maiestie, cannot but satisfie

Eight, losing the benefit of Catholike religion.

The first part containing

*A pittifull
necessitie.*

tishe her highnesse, and greatly draw her to compassion of the pittifull case of so many thousands of her louing subiects, who being, as I haue said Catholikes in harts, by going to Protestants Churches, must needs be brought, either to flat Atheisme, and that is to leaue off all conscience, and to care for no Religion at all (as many thousands secme to be resolved to doe:) or else to liue in continuall torment of minde, and almost desperation, considering that by their going to these Churches, they loose vtterly all vse and practise of their owne Religion, being held as Schismatiques, and excommunicate persons of the same: and their case such, that if they should die in the same state, they were sure to receiue no part of benefit of that Religion, no more than if they had bin Protestants. The which, what a danger it is, all true Christian men do both know and feare.

But yet that the simpler sort may better vnderstand it, and the wiser better consider of it, I will in par-

Reasons of Refusal.

particular repeate some of the abovesaid damages.

First, therefore a Catholike, by going to the Protestants Churches, looseth all participation of that blessed Sacrifice of the body and blood of our Sauour, appointed by the said Sauour (as I haue said before) to bee offred vp dayly in the oblation of the Masse, for the commoditie of the whole world, quicke and dead, and for that cause (as the godly and learned S. *Chrysostome* saith:) called the common Sacrifice of the whole world. The which action of offering of this sacred host: (the Sonne of God to his Father,) is of such dignitie, excellencie, and merite, not onely to the Priest, but also to the standers by assisting him, as all the other good workes which a man can doe in his life, are not to be compared with it, seeing that the very Angels of heauen do come downe at that time to adore after the CONSECRATION, that SACRED BODIE, and to offer the same vp with vs, to GOD the Father for the whole world.

The losse of participation of the sacrifice how great a losse.

Chry. bo. 47 in Epist. 1. ad Corint.

The Angels present at the elevation.

The first part containing

*Greg. lib. 4.
dial. cap. 38*

*Chris. lib. 6
de sacerdo.*

*Two visions
of the pre-
sence of an-
gels at
Masses
Chry. ho. 3
cont. Anno.*

world. As all the holy Fathers of the Primitiue church did both beleeue and teach, Of the which, it shall be enough at this time, to alleadge one or two. S. Gregory therefore the first, saith thus, *What faithfull man can doubt but that in the very houre of immolation or Sacrifice, the Heauens doe open at the Priests voyce, and that the quires of Angells be present there, in that mysterie of Iesus Christ? And saint Chrysostome handling the same, saith At that time (the time of consecration in the Masse) The Angelles stand by the Priest, and the vniuersall orders of the celestiall powers, do crie out, and the place nigh to the Aultare, is ful of quiers of Angells, in honour of him who is there sacrificed. And immediately after, he telleth two visions of holy men, whose eies were, by the power of God (as he saith) opened, and they in those visions saw the angels present at the time of consecration. And in an other place, hee yet more at large explicateth the same, saying, At that time; deere brother, (at the time of Consecration, and Elevation)*

Reasons of Refusall.

tion) not onely men doe giue out that dreadfull crie, (saying we adore thee O Lord) &c. But also the Angels doe bow their knees to our Lord, and Arch-angelles do beseech him : for they account that a fit time, hauing that sacred oblation in their fauour : and therefore as men are wont to moue Princes the more, if they beare Oliue bowes in their hands : (because by bearing that kinde of wood they bring into the Princes mindes, mercy and gentlenes :) so the Angels at that time (holding out their hands, the very selfe same body of our Lord) they doe entreate for all mankinde, as though they said : we doe intreate O Lord, for the men of the world whom thou hast so loued, that for their saluation thou wast content to die, and on the Crosse, to breathe out thine owne soule. For these men we make supplication, for the which thou hast giuen thine owne blood : for these men we pray, for the which thou hast sacrificed this body of thine. If this be so, then the hearing of Masse, is not only worth the venturing of an hundred Markes, or sixe months imprisonment, but also of a hundred thousand liues, if

A fit similitude of S. Chrysostome

What plainer testimony can there be than this

The hearing of a Masse how well worth a C. markes.

The first part containing

a man could loose euery one for that cause fixe times; and an hundred times miserable is that man, which for any worldly respect doth depriue himselfe of so great a benefit, as the participation of this sacrifice is. Secondly, they loose by going to Church the fruite and grace of six sacraments, as the grace of Confirmation by the Bishop, whereby the Holy Ghost was giuen in the Primitiue Church, (as *S. Luke* faith) and now in our time, as *S. Cyprian* proueth, are bestowed vpon vs by the same, the seauen gifts of the Holy Ghost, set out by *Esay* the Prophet in his eleuenth chapter. They loose also the grace of Priesthood, so greatly commended by *S. Paul* to *Timothy*, when he chargeth him so earnestly, not to neglect the said grace. Also the grace of Matrimonic, which *S. Paule* so much extolleth, when he calleth this Sacrament a great Sacrament. Also the grace of Extreme Vnction, which is so great as *S. Iames* faith; besides the healing many times of the body, it also remitteth the sicke mans

*The losse of
the grace of
six Sacra-
ments what
a losse.*

Act. 8.

19.

*Cip. lib. de
vnct. Chri.*

Esa. II.

2. Tim. I.

Ephes. 5.

Iacob. 5.

Reasons of Refusall.

mans finnes : And so inlike manner the grace of the other two Sacraments , of Pennance , and the Aulter : whereof I will say a word or two immediatly. All these graces they loose, being cut off (by their going to the Protestants Churches) from these Sacraments, which are nothing else but conduits of grace. The which losse, of what value it is, a man may gesse by that, which all Diuines with one accord doe proue , that one drop of grace is more worth than all the world esteemed in it selfe besides. Thirdly, they loose, by going to church, all the benefite of the keies of the Church, or of the authority of binding and loosing of finnes, granted by Christ to the gouernours of the same Church. For the explication of the which, we must vnderstand, that Christ hauing newly made the marriage betwixt his deare spouse and himselfe (I meane the church,) and hauing nowe sealed the same, with his owne blood, and being enforced to depart from the new married spouse of his, touching his vi-

*The value
of grace.*

*What the be-
nefit of the
keyes of the
Church is.*

The first part containing

John 20.

A proclamation of the tribunal for sin in earth.

John 6.

Math. 18.

Aug. ho. 49

et 50. & ho.

41. ibid.

Cip. li. Ep. 2

Amb. lib. 1.

ca. 2. de pre.

& in ps. 38.

visible presence for a time; he deuised how to shew to hir, how greatly he loued her, and to leaue some notable pledge and testimony of his singular great affection towards her. The which hee finally resolved, could be by no meanes better expressed, than if hee should leaue all his authoritie with her, the which he had receiued of his father, with making publike proclamation to all the world, that *Whatsoener she should forgive in earth, touching sinne, the same should be forgiven in heauen: and whatsoener sinne the Church should retaine, or not forgive in earth, the same shoulde neuer bee forgiven in heauen.* And againe, That with what authoritie God his Father sent him, with the same he sent her gouernours, the Apostles and their successors. And againe, hee that shoulde not heare and obey the Church, should be accounted as a Heathen and Publican. By the which speeches of Christ, our forefathers haue alwayes vnderstoode, that Christ gaue vnto the church a visible tribunall seate in earth, for the forgiuing or retaining of sinnes, vn-

Reasons of Refusall.

to the which all christians must resort, by submission and humble confession of their sinnes, if they thinke euer to receiue the forgiveness of the same at Christ his hands in heauen; for so wee reade, that in the Primitiue church they confessed their sinnes vnto the Apostles, of whom S. Luke writeth thus; *Many of the faithfull came (to the Apostles) confessing & revealing their own acts.*

And foure hundreded yeares after that, Saint Austen testifieth of his time, saying, *Do you such penance as is woont to be doone in the Church, that the Church may pray for you. Let no man say, I doe it secretly, I doe it with God alone: God which hath to pardon me, knoweth well how that I do repent in my heart: What therefore, without cause was it saide (to the Priests) that which you loose in earth, shall be loosed in heauen? therefore in vaine were the Keyes giuen to the Church? And in an other place againe, more neerely touching the humour of our men nowadaies, he saith, There are some which thinke it sufficient for their saluation, if they do*

F 3

con-

Atha. serm. cont. her.

Chrys. lib. 3. de sacer.

Hil. in cap. 8

Math.

Hic. in cap.

18 Math.

Act. 19.

Aug. hom.

41. 49. 30.

Cap. 10. 11.

16. et 50.

hom.

Iohn 20.

Aug. lib. 2.

de Visita.

insir. cap. 4.

The first part containing

Lc. 13. 14.

The necessi-
tie of Con-
fession.

confesse their finnes onely to God, to
whome nothing is hidden, and to whom
no mans conscience is vnknowne. For
they will not, or else they are ashamed,
or els they disdain to shew themselves
vnto the Priests, whom notwithstanding
God (by Moses his Law-giuer)
did appoynt to discerne or iudge be-
tweene leprie and leprie. But I would
not that thou shouldst be deceiued wth
that opinion, in such sorte that thou
shouldest, either by naughty shame, or
obstinate disdain, refraine to confesse
before the Substitute, or Vicegerent of
our Lord: For whom our Lord did not
disdain to make his substitute, his
iudgement must thou be content also to
stand to. This benefite therefore of
the keies of the Church, and of re-
ceiuing remission of their finnes by
the same (which Catholickes doe
thinke to be the greatest benefit of
their religion) do they loose, that
goe to the Protestants Churches,
besides all the good instructions,
wholesome counsailes, and vertu-
ous admonitions, which Catho-
liks do receiue in cōfession, at their
Ghostly Fathers hands; than the
which

Reasons of Refusall.

which thinges they finde nothing more forcible to bring them to good life, especially, if they frequent it often, as all zealous Catholikes in the world now doe.

Fourthly, they loose the infinite benefit of receiuing the blessed sacrament of the Aultar, (the precious Body and blood of Christ) being the food of our soules, and, as Christ saith *The bread that came from Heauen to giue life vnto the world.* To the worthie eating of which heavenly bread, Christ promiseth infinite rewarde, saying. *He that eateth my flesh, and drinketh my blood, hath life euerlasting, and I will raise him againe at the last day.* And againe: *He that eateth me, shall liue through me.* Vpō which promises of Christ, our forefathers of the primitiue church, haue alwaismost earnestly exhorted al men, to the often receiuing of this blessed sacrament, alleadging innumerable commodities of the same, and proouing by experience, that the frequenting of this sacrament, is the chiefeſt meares to come to al grace, zeale, feeling, and

The losse of not receiuing the B. Sacrament.

Iohn 6.

Ibidem.

Vide Ciril. lib. 3. in Ioan. cap. 37. Basil. ad Cæsār. patric. Amb. lib. 5. de Sacram. cap. 4. Chrys. hom. 61. ad pop. Antioch.

The first part containing

life in spirituall matters. And on the contrarie part, that the abstaining from the same, is the right way to al spirituall miserie, and for the soule of man to wither away, drie vp, and starue: euen as the plant doth, that lacketh moisture. The which wee see now by experience, in many a thousand, who for lacke of food, of this blessed fountaine of grace, are as dead, in all spirituall cogitations and deeds, as a starued stake in the hedge, from bearing of flowers: and their mindes so ouergrown with the rancke weeds of carnalitie, that there is no difference betwixt them and a brute bullock: for, as much the one followeth his passions as the other. Wherby we see, what a losse it is, to depriue thâselues from the vse of this sacrament.

*The state of
a carnall
man.*

*The losse of
all merite
for good
workes.*

Ma. 20.

Greg. li. 35.

Mor. cap. 5

Fiftly, they loose al the merit of their good deeds whatsoeuer. For as S. Gregorie saith, *Euen as, none receiued their peny in the Gospel, but they only which had laboured within the compasse of the vineyarde: so no man shall receiue any reward, for any good deed of his, except he haue done it with-*

in

Reasons of Refusall.

in the vnity of the Church. So that, if a man should doe neuer so many good deedes, giug neuer so many almes; nay, as Saint *Cyprian* proo- ueth, if a man should suffer neuer so manie things for Christ, yea death it selfe, yet if he were out of the v- nitie of the catholike church, hee shal haue no rewarde therefore. And not only this, but if a man bee in any mortal sinne whatsoeuer, as lōg as he abideth in the same with- out repentance, and confession, al diuines hold, that he loseth the re- ward of all his good deedes. And the reason is, because no work can be meritorious of it selfe, but onely by reason of the grace, from whence it proceedeth; but by eue- ry mortall sin which a man com- mitteth, he looseth grace, and much more by going out of the vnity of the church. And therefore, in such men, vntil they repent, there can be no hope of any reward, for any good worke which they shall doe.

Sixtly, they loose the benefite of communion of saints, which we

F 5

pro-

*Cip. de sim. 3
prel.*

*Chry. ho. II.
ad Ephef.*

Vi. D. Tho.

*I. 2. & om-
nes DD. 15.*

qu. 119.

*The lasse of
the commu-
nion of
saints.*

The first part containing

protest to beleue in our Creede.

*Note this
example.*

*Aug. ep. 50.
ad Bonifa.*

That is, they haue no part of the sacrifices, oblations, prayers, fastings, alms, and other good works, done within the catholike church, which all other Catholikes haue. Finally, they being cut off, and deuided from the vnitie of the other members, they take part of no influence, which commeth from the head of the body, that is, from Christ to the church: no more than a mans hand once cut off, doth take blood, nourishment, spirit, or life, from the arme, frō which it is now seperated, as most learnedly *S. Aust.* doth discourse. Wherefore they must needs wither away, and make dry wood for hel fire: & as good for them it were, in effect, to be of any other religion, as of that, whereof they take not one iote of commoditie. And to all these miseries they are driuen, onely by going to the Protestants churches.

The

Reasons of Refusall.

The Ninth Reason.

THE NINTH REASON which catholikes may yeeld, for their refusall of going to the Church, may be the example of all men from the beginning, which haue had any care or conscience toward their own religion; not only good men, (of whome I haue giuen diuers examples before) but also al others, how false & erroneous soeuer their religion were, yet did they alwaies procure to seperate themselves from them of the contrary religion, in the act of prayer: and from the Temples, Sinagogues, Churches, Oratories, and Conuenticles of the same: so wee read of the Gentiles which thought it to be a great sinne and pollution, to enter into the Iewes Sinagogues, or Christians Churches. The like we reade also, of the Turkes at this day: so all Heretikes from the beginning, as soone as they had framed any new religion, eftsoones they erected new Oratories to them-

*Examples
of Infidells
and Here-
tikes.*

*Lac. li. 4. &
5. diu. inst
Cur. Sec. de
hist. Maho.
Chro. Wol-
fan. Drift.*

The first part containing

*Enseb. lib.
3. & 4.
Aug. lib. de
Vnit. eccles.
& lib. 2.
cont. Petil.*

*The Prote-
stants are
Recusants
also in other
Countries.*

themselves, and refused to come to those of other religions, as the Arrians, Donatists, and the rest, had their churches and places of praier distinct from the Catholikes, whose churches they detested and auoided, together with their doctrine. And so the Anabaptistes at this day, refuse to goe to the Lutherans church, and the Lutherans to the Trinitaries: In likewise the Puritanes of our time in England, refuse to come to the Protestants churches: and the Protestants in other countries, do vtterly denie to present themselves to catholike churches, alleadging their consciences for the same, and affirming it to be damned hipocrisie in them, that for feare, or for any other tēporall respect, do yeeld to do the same against their faith and conscience. Wherby it appeareth, that they goe quite against their owne doctrine & example in England, which obiect the same to catholikes as disobedience, obstinacy, and rebellious dealing, which in other countries they themselves both teach and pra-

Reasons of Refusal.

practise. I will for more manifestation of this matter, put downe here the very woordes of one of them, translated out of French, and printed in England, and dedicated to the Lord Treasurer, by *John Brooke*: the Authors name is *John Gardiner*, a Protestant, who in his Catechisme, or as he calleth it, confession of his faith, maketh it a great hainous sinne, for Protestants to present themselves to our catholike churches, which he (according to their blasphemous spirit) calleth Idolatours. His words are these.

I beleene and confesse, that it is not lawfull for any Christian to be assistant, neither in spirit nor bodie, at the Sacrifices of Idolatours, nor also to enter into their Temples, whilest they are doing their Idolatries and Sacrifices, except it be to rebuke them, in shewing them their abuses, and to teach them the truth, as the holy Apostles & Prophets haue done, and not for to dissemble as hypocrites: for if the body be a creature of God (as it is) as the soule is the temple of the Holy ghost, and member of the mysticall body of Christ;
and

*Anno dom.
1578.*

Art. 36.

The first part containing

and if it must one day rise againe, and possesse the eternall life with the soule: It must also necessarily be, that it be altogether giuen vnto the Service of God in this worlde, with the soule & spirite, otherwise they can not bee ioyned together after the generall resurrection, but being separated, the one should bee in heauen with God, whom he loued, and the other in hell, with the Diuell, whom he serued, the which is an impossible thing: Therefore I say, all those dissimulations to bee a very renouncing of Christ, and of his Gospell: and in like maner, I beleeeue, and confesse, that all those fained and false shews, by which, the veritie of the Gospell is hidde, and the word of God despised, or by which, the ignorant and infidell is confirmed in his error, or by which, the weake is offended, are not of God, but of Sathan, altogether contrary to the trueth of the worde: therefore wee must not halt of both sides, but go vprightly before that great God, which seeth, beholdeth, and knoweth all things, euen before they are begunne.

Loe heere we see the sentence of their doctors to the contrary, who
presse

Reasons of Refusall.

presse vs so much to goe to their churches, against our consciences. If Errour finde such zeale, what zeale ought trueth to haue? if these fellowes, each of them, for the defence of their priuate & fond fancies, be content, most willingly, to aduenture any danger or extremitie whatsoeuer, rather than to com to the true Catholicke Church, wherein they were borne, and to the which in Baptisme they swore obedience; why shuld such blame be laid vpon vs, for standing in defence of our consciences, and for refusing to goe to their churches, wherein wee were neither borne, nor bred vp, nor euer perswaded that they had any trueth or holinesse in them. This reason onelie may suffice any reasonable man, especially the Protestant, except he will mislike with his owne doctrine, which condemneth mee of hypocrisie, dissimulation, and renouncing of Christ, and his Gospel, if I present but my only body, to the churches of them, whose religion I am not perswaded to be true:

*We not born
nor bred vp
in the Pro-
testantes
Church.*

The first part containing

*One only
religion
true, and
all other
false.*

true : the which saying of his, in a sense, hath good reason, albeit the wordes and meaning bee wicked. For if there be no man, ^{neither} so foolish or impious in the worlde, but must needs thinke, that one onely religion amongst Christians is true, and all other false. And if euery man which hath any religion, and is resolved therein, must needs presuppose this only truth, to be in his owne religion : Then it followeth necessarily, that hee must likewise perswade him selfe, that all other Religions, besides his owne, are false and erroneous; and consequently, all assemblies, conuenticles, and publike actes of the same, to be wicked, damnable, dishonourable to God, contumelious to Christ, and therefore to his conscience (which thinketh so) detestable. Nowe then suppose the case thus.

*Note this
case.*

I know in England certaine places, where, at certaine times and dayes, assemblies are made, by certaine men, in shew, to honour and commend, but in my conceit, to di-

Reasons of Refusal.

dishonour, dispraise, and impugne, the maiestie of my most dread so- am ueraigne Lady the Qu: And I inuited thither to heare the same, by my parents, kinsmen, and acquaintance: nay, I am enforced thither by the greatest authoritie, that vnder her maiestie may command me: tell me now, If I should go thither, vnder any pretence whatsoever, of gratefying my friends, or by commaundement of any of her inferiour powers. Can her maiestie take it wel, or account of me, better then of a traiterous caitiue, for yeelding my selfe to stay there, to heare them: to countenance their doings with my presence: to hold my peace when they speake euill of her: to hold my hands whiles they flaunder her: and finally, to say nothing whiles they induce other me to forsake her, and her cause? and if her Maiestie, or any other Prince in the World, could not beare at their subiects hands, any such dissimulation, trecherie, or treason: how much lesse shall the omnipotent Maiestie of God, (who requir-
eth

*A very cer-
taine conse-
quent.*

The first part containing

reth and deserueth, much more exact seruice at our hands) beare this dissimulation, and traiterous dealing of ours, if we be content, for temporall respects, & for satisfaction of any mortall power, lesse then himselfe, to present our selues to such places and assemblies, where we shal heare his Maiestie dishonored, his Son slandered, his holy word falsified, his church impugned, his Saints and Martyrs discredited, his bishops and pastors reuiled: and all the whole ecclesiasticall Hierarchy rent, broken, disseuered, and turned vpsidowne: and his people (purchased with his blood, and dearer vnto him then his owne life,) excited and stirred vp against him and his ministers: & by sweet words, and gay benedictions, flocked away to the slaughter house of heresie? What Nobleman in the worlde could take it wel, if he should see his friend, and much more his son, in the company of his professed Enemie, at such time principally, as he knoweth, that his Enemie abuseth him in speech,

Three things that a man must heare at Church.

Rom. 16.

A very fit comparison.

Reasons of Refusall.

speech, and seeketh most his dis-
credite and dishonor: but especial-
ly, if he should see him come in o-
pen assemblie of the world, to the
barre against him, in company with
his aduersary, when his said aduer-
sarie commeth of set purpose to de-
face him, (as heretikes to their
churches and pulpits, to dishonor
God,) I thinke (I say) hee coulde
hardly beare it. And shall such dis-
daine bee taken by a mortall man,
for a little iniury and discourtesie
shewed: and shal not the iustice of
God, be reuenged vpon our tre-
cherie and dissimulation in his
cause?

If I giue my seruant but fortie
shillings a yeare, yet I thinke him
bound to defend me in all points
and causes, to bee friend to my
friends, enemy to my aduersaries,
to vphold my credite, maintaine
my honour, to resist my detractors,
and to reuenge himselfe vpon my
euill-willers: and if he can be con-
tent to hold his peace, hearing mee
euill spoken of, and to put vp my
slander without opening his mouth

*An exam-
ple to con-
found vs.*

The first part containing

*The great
pay in God
his service.*

1. Cor. 2.

*An answer
to an obie-
ction.*

I will account him vnworthy to weare my cloth. Howe much more inexcusable shall wee bee at the dreadfull day of iudgement, if we receiuing at our Lord and Masters hands, such extraordinary pay for our seruice in this life, and expecting further and aboue this, all that himselfe is worth for the eternitie of the life to come: his kingdom, his glory, and his euerlasting ioy, with his riches & treasures vnspeakable, that neither eare euer heard, nor eye saw, nor hart of man conceiued how great they are: how excuselesse (I say) shall we be at that terrible reckoning day, and how confounded by the examples of seruants in this life, (so zealous for their maisters, vpon so small wages) if we notwithstanding all our rewardes both present and to come, shalbe yet key-cold in our maister his seruice, present at his iniuries, and silent at his flanders?

Neither sufficeth it to say, that these suppositions are false, and that there are not such things committed against God, at the Protestants

Chur-

Reasons of Refusall.

Churches and seruices : for how-
soever that be (whereof I dispute
not now) yet I being in my heart
of an other Religion, must needes
thinke not onely them, but also all
other Religions whatsoever to
commit the same, as I know they
do also thinke of mine. Wherefore
howe good and holie soever they
were, yea if they were Angels, yet
should I be condemned for going
amongst them: for that in my sight,
iudgement, & conscience (by which
onely I must be iudged) they must
needs seeme enemies to God, being
of the contrary religion. By this it
may appeare how grievously they
sin daily in England, & cause other
to sinne with them, which compell
men by terrour to doe acts of Reli-
gion against their consciences : as
to take oaths, receiue sacraments,
goe to Churches, and the like :
which being done, (as I haue said)
with repugnant consciences, is
horrible mortall sinne, (as hath bin
already prooued) and consequently
damnable, both to the doers, & to
the enforcers thereof, the which I
be-

*Heinous sin
to enforce
an other
man to do
against his
conscience.*

The first part containing

beseech GOD to giue his grace, both to the one and the other, part dutifully to consider, that either these may leaue off to enforce, or those learne to sustaine as they ought their inforcement.

*Conclusion
drawen out
of the pre-
mises.*

And thus now we may see what great and weightie reasons the Catholikes haue to lay for their refusal of comming to the Churches of Protestants. The which if they were wel cōceiued by the Prince and Magistrates, it is not likely that they would presse thē to the yeelding to such incōueniences against the health of their owne soules: but if they should, yet ought the other to beare any pressure whatsoever, rather than to fall into farre worse dāgers. And of this that I haue said here before, there may be gathered these cōclusiōs folowing, not vnecessary to be noted, for better perspicuities sake to the vnlearned.

*The first
conclusion.*

First, it followeth, of the premises, that this going to the Protestants churches, is forbidden, not only by the positine Lawes of the Church, dispensable by the church
again,

Reasons of Refusal.

again, but also by Gods Law, and the law of Nature, as the consideration of most of the reasons doth declare. For albeit, it be prohibited by the Church: yet not only by the Church, seeing that a thing may be prohibited by the Canons of the Church (for more plaine explications sake) which was forbidden before by the law, both of nature, and of God also; as adulterie, violence, simony, and the like. Euen so, albeit going to hereticall assemblies be prohibited by the church, yet because it hath in it, or necessarily annexed to it, diuers things which are prohibited by the Law of God and Nature, (as peril of infection, scandall, denying of our faith when it is made a signe distinctiue, or cōmandemēt, dissembling in Gods cause, honoring Gods enimies, dishonoring the catholike Church, and the like) therefore the whole act of going to church, is said to be prohibited also. *Iure diuino et naturali.* That is, by the law of God & Nature. And hereof it foloweth, that no power vpon earth can dispence with the same.

*A notable
denise.*

The first part containing

same. Wherefore, that which hath
beene giuen out (as is said by some
great men) that the Pope by his let-
ters to her Maiestie, did offer to
confirm the seruice of England,
vpon condition that the title of su-
premacie might be restored him a-
gaine, is impossible to be so: so that
if any such letters came to her ma-
iesties hands, they must needs bee
fained and false.

The second conclusion.

Secondly, it foloweth of the pre-
misses, that this going to church is
not only vnlawful, *Ratione Scandalis*,
by reason of Scandall, (as some will
haue it:) For albeit Scandall be one
reason, why it is vnlawful, and that
in such sort, as is almost impossible
to be auoided: yet you see, that I
haue giuen diuers other causes be-
sides Scandall, which make it vn-
lawfull. Whereof it foloweth, that
a man cannot goe to their church,
albeit he might goe in such secre-
t manner, or otherwise haue their
seruice in his house so priuily, as no
scandall should follow thereof, or
any man know thereof, (which is
notwithstanding impossible to doe
but

Reasons of Refusall.

but if it could be, yet were the thing vnlawful, especially for the 1, 4, 5, 6, 7. reasons before alleadged.

Thirdly, it followeth, that a man may not goe to church vnder anie vaine pretence, as, pretending that he goeth only for obedience, and not for any liking hee hath to their seruice, yea although he shuld protest the same openly. For that protestation shoulde rather aggrauate than diminish the sin. Seeing by this protestation, he should testifie vnto the whole world, that hee did a thing against his conscience. As if a man should protest, that hee did thinke that to raile against the pope, at Pauls Crosse, were nought, & yet for obedience sake, (being so commaunded) would do it. The which was Pilates case, who protested first, that he thought Christ innocent and therefore sought to deliuer him: but in the end (fearing the displeasure of the Iewes, and their complaint to the Emperour) washed his hands, and so condemned him, thinking by that protestation to haue washed off the sin, & to haue laid

The third conclusion.

A protestation wil not serue.

Math. 27.

Pilates case

G

laid

The first part containing

laid it on the Iewes neckes, which cōpelled him therto. But (I thinke) by this time he hath felt, that hee was deceiued. For when a thing in it selfe is naught, no protestation can make it lawfull, but rather maketh the doing of it a greater offence, by adding to the vnlawfulness of the thing, the repugnance of the doers conscience.

*Marke this
obiection, of
going to the
materiall
Church.*

*How many
things con-
tained in
going to
church.*

But you wil perhaps say: to go to the materiall church, is not a thing euill of it selfe. I answer and graunt that it is true. But you must not single out the matter so. For in this one action of going to church, there bee many things contained, whereof the whole action is compounded. As for example, there is the materiall church, the possession of the same by the enimie of the catholike religion, the seruice & sermons in reproofe of the same Religion, the dayes and houres appointed for the same, the bel ringing, and and publikely calling all men thither, the Princes commaundement for the Catholiks to go to the same, the end of the

COMMANDE-
MENT

Reasons of Refusall.

M E N T in generall, that they, by going, should pray with them, allow of their seruice, & by their presence, honour it. Then is there the peril of infection, the scandal whereby I offend other mens consciences; and perhappes bring diuers others to bee corrupted by my meanes, the dishonouring of Gods cause, the honouring of his enemies cause, hearing God blasphemed, & holding my peace: Semblably there is the conscience of the catholike, that thinketh hee doth nought, the explication of the church, that it is not lawful, the matter now in trial, and the vnlawfulness of it, defended both by word and writings of learned men, and by imprisonment of many other; the controuersie now knowne to al the world, and manie thousand mens eyes fixed vppon them, that are called in question for it; the Protestant, whereas he esteemed nothing of going to church before, yet now so desirous to obtaine it, that he thinketh the yeelding in that one point, to be a sufficient yeelding to all his desires, the

The first part containing

which thing on the other side, is so detested of the true Catholikes, that, whosoever yeeldeth to this, they thinke him a flat Schismaticke, and so abhorre him. And by this meanes the matter is made a signe distinctiue betwixt religion and religion: whereof againe it followeth, that if the thing were much lesse than it is, (as for example, the holding vp of a finger,) yet because it is made *Tessera*, a marke, token, or signe, of yeelding to their proceedings in religion, it were vtterly vnlawfull. As if a man should but lift vp a straw to the diuel, in token of obedience, it were as much as if he did, word by word deny his creed. These points, & many more that might be thought of, being put together, and one entire action made of them, the question is, whether this entire action of going to church, with these annexes, be of it selfe vnlawfull or no: and euerie wiseman will thinke it is. Neither, if you could by some deuise, plucke from this action one or two of these things, must we thinke that by and by

Note this similitude.

Reasons of Refusall.

by the action were lawfull. As for example, if by a protestation you could signifie that your mind were not in going thither, to consent to their seruice: as also, that the Princes mind to you in particular, were only that you should go for temporall obedience sake, yet were not by this al the matter amended. For, if a peece of meat were venomous for ten causes concurring together, if you should take away two of them, and so eat it, you might for all that be poisoned therewith.

One onely thing there is, which as the Diuines iudge, might make going to Church lawfull: which is, if a man did goe thither for some meere particular knowne temporal businesse: as to beare the Sword before the Prince to the Chappell: to consulte of matters of warre at *Pauls* by the Princes appointment: albeit it were in the time of Seruice and the like: but here is to be noted, that I say first, for meere temporall busines. For if a man should goe partly for seruice, and partly for temporall businesse, as to talke

*In what
sort a man
may goe to
church with
foure qua-
lifications.*

*The first
qualificati-
on.*

The first part containing

The second qualificati- on.

with the Church-wardens in the Church after seruice, it will not serue. Secondly, I say for particular temporall businesse; It is not enough for the Prince to say in generall, I will haue you goe onely for obedience, which is a temporall respect, without assigning any particular businesse to be done. For that was the saying of all Princes to the Martyrs in the Primitiue Church, that they would haue them conforme themselves in exteriour actions to other men: and that for obedience sake, howsoeuer they meant inwardly. Thirdly, I say for some knowne businesse: for if the businesse were not knowne, men might thinke that they went of conscience to seruice: and therefore to take away this scandall, they ought to protest for what businesse they goe. To these three qualifications, adde this fourth, which is, that a man that should thus goe, might not giue any signe of reuerence or honour to their seruice: as by kneeling, putting off his hat, or the like, more than hee would

The third qualificati- on.

The fourth qualificati- on.

Reasons of Refusall.

would doe, if the seruice were not there. And that it is lawful to go to a church of theirs, obseruing these 4. points it is euident. For this is as much to say, as not to go to Church at all : seeing he goeth in this case, to their meere materiall Church, that is, to that materiall house or building, which is their Church, neither goeth hee to it as to a Church, but as to a house to do his businesse in. And this was the case of Naaman the Sirian, who being vpon a sodaine conuerted from Idolatry, promised that hee would neuer sacrifice or offer more to Idoles : howbeit, because his office was to stay vp the King of Syria with his hands when he went to adore the Idoles in the temple of Remnon, and because he could not doe that except he bowed himselfe downe when the King bowed downe, who vsed to leane vpon him : for this cause he desired the Prophet *Elizeus* to pray to God for him that it might be pardoned him: and the Prophet answered him, depart in peace. Which words can

4. Reg. 5.
The case of
Naaman
Sirian.

The first part containing

import no more but a granting to his request : which was to pray to God that he would pardon him if he went so to Church, or at the vttermoſt (as ſome will enforce it) a tolleration with him, being yet a profilite or a newe gotten man, to doe this temporall ſeruice vnto his King: (for he went not vpon commaundement to ſhew his Religion, as our men doe) eſpecially it being in ſuch a country, as no ſcandall could follow thereof, and that many things are tollerated with nouices, which afterwards are taken away, it appeareth by S. Paul, who circumciled *Timothy*, for ſatisfying the weake Iewes, & yet afterward hee condemned in all men all circumciſion. Neither maketh it matter, although he ſay, *Si adorauero in templo Remmon, adorante Rege in eodem loco, vt ignoſcat mihi Dominus pro hac re:* That is, If I ſhal adore in the Temple Remmon, when the king doth adore in the ſame place, that God will pardon me for this thing. As though hee ſhould aſke pardon for to adore the Idoles with the king.

Act. 19.

Galat. 5.

Reasons of Refusal.

king. This kinde of speech (I say) importeth nothing; For neyther doth he aske pardon to commit Idolatry thereby, seeing immediately before he saide, that hee would neuer commit it more; nor if he had asked such leaue, could the Prophet haue licensed him, or woulde God haue pardoned him: but his meaning was only, to haue pardon for his seruing the King in that place, & bowing downe with him, for the better staying of him vppe, when hee did adore: for the same word which we translate heere *adore*, doth both in Hebrew, Greeke and Latine, signifie oftentimes only bowing downe, without any diuine adoration. As when *Iacob* adored his brother *Esau* seuen times, that is, bowed downe to him seuen times; and *Dauid* adored *Ionathas* king *Saul* his sonne three times; *Abigale* also adored *Dauid* twise; and the like in other places of scripture, where adoring is taken for bowing downe onely, without any diuine adoration at all, as here it is in this place.

Adoring is taken in the scripture for bowing downe.

Genes. 32.

1. Reg. 20.

1. Reg. 25.

G 5 Fourth-

The first part containing

*The fourth
conclusion.*

Fourthly and lastly, it followeth of that which is spoken before, that seeing his going to church is so forbidden by Gods Law (as it is) and hath so manie great inconueniences in it, as hath bin shewed, that a man may not yeeld, in any other little point in the same: as for example, to come to Church once a yeare, to haue seruice in his house, to shew himselfe present at a peece of seruice, or the like; for most certaine it is, that if all be not lawfull, then no part of it is lawfull. And Christ saith: *That he will not haue one iote of his law to be past ouer vnkept, & whosoener shall breake one of the least of his Commaundements, shal haue least part in the kingdome of heauen.* The which words of Christ, S: James explicating, saith: *Hee that keepeth all the whole law, and doth offend but in one thing only, yet is he guiltie in al the rest.* And Christ himselfe in the *Apocalips*, commendeth much the angell of *Ephesus*, for his good workes, labour, patience, and for many things besides, there recited: but yet, for beeing imperfect in some things,

Math. 9.

Iacob. 2.

Apos. 2.

Reasons of Refusall.

things, (contrarie to the will of Christ, which would haue vs perfect) he is commaunded to repent quickly, vnder the paine of loosing his candlestick, that is, of loosing his vocation and his place in the booke of life: so vnspotted will God haue our seruice to be. In prefiguration whereof, al Sacrifices of the old Testament, were commaunded to be of vnspotted creatures, of one colour, of one age, without maim or deformitie, whereby is signified, that God accepteth no partition, no maim in our seruice, but either all or none must be his: for a little leauen sowreth a great deale of dow, and a small spot disfigureth a faire garment. Which S. Paul vrgeth far by the example of Christ, when he saith, *That Christ died for vs, to the ende wee should exhibite our selues holy and vnspotted, and irreprehensible in his sight.* As though hee should say: Christ spared nothing, no not his owne life for vs, that by his example, wee might be promoued to giue our selues wholly to him and his seruice, without limi-

ta -

Math. 5.

*God will
haue vs per-
fect.*

Leuit. 3.

Num. 28.

Ezech. 43.

1. Corin. 5.

Coloss. 1.

The first part containing

*The noble
courage of
S. Basile.*

*Theo. libr. 4
cap. 17.*

tation or reservation at al, and thereby shew our selues vnspotted seruants, and irreprehensible: Which thing the noble champion of Christ S. Basile wel considered, when being required by the Emperors lieutenant, to conforme himself in some small things to the Emperours request, and thereby purchase quietnesse to the whole church, rather than by obstinacie (as he tearmed it) to exasperate things worse: hee answered, that perswasion to be fit for children, and not for him, who was readie to suffer any kind of death, or torment, rather than to betray any one sillable of Gods diuine truth: adding farther, that he esteemed much, and desired the Emperors friendship if it might be ioyned with godlinesse: but if not, hee must needs contemne it, as pernicious: So resolute seruantes had God in those daies, and the like desireth to haue now.

*We may not
procure o-
ther to say
falsly for vs*

Hereof also followeth an other thing which I had almost passed ouer vntouched, that a catholike may not procure any other to as-
firme

Reasons of Refusall.

firme or sweare for him falsly, that he hath bin at church, receiued the communion, or the like: nor accept the same, if any would offer such seruice: but if others did it, without his procurement, hee may hold his peace, and vse their sin to his owne quietnes, except scandal should ensue therof, and then were he bound to disclose the truth: For as I haue noted before out of S. Cyprian, hee which seeketh sleights in excuse of his faith, denieth the same, and the seeming to obey lawes made and published against true religion, is taken by God for obeying indeed, and so punished for the fact it selfe. The which most worthy and excellent saying of Christ his holie Martyr, God graunt wee may all well beare in minde, and execute as Gods cause and glorie shall require: especially those, which are by peculiar prerogatiue, called to the publike triall of the same. Whome God of his mercy so strengthen with his grace, as his holy name may be glorified in the, and their persecutors mollified by
their

*In ep. cler.
rom. apud
Cip. Epi. 31*

The first part containing

theit constant, milde, and sober behauour.

The conclusion of the first part.

The first part of the Authors meaning.

And thus (my deare good frind) I make an ende of the first poynt, which I promised to handle, concerning the reasons which Catholikes haue, to stand in the refusall of going to the Church against their consciences; hauing saide much lesse then might be said in this matter, and yet more than I purposed at the beginning, but I am to craue most earnestly at your hands, & of al them that shal chance to see this Treatise, to haue charitable cōsideration of my great haste in writing of the same, which was such, as I had not time to suruiew, or reade any part of it, ouer againe: wherefore, if any thing be in it, whereby you may be edified, or any way instructed, I am glad, and to Gods glory onely be it; if not, yet surely my meaning was good, and to no mans offence, onely coueting heereby to giue some satisfaction to them in England, especially to her Maiestie, and the right Honorable

Reasons of Refusall.

nable Counsell, touching the principles which Catholikes haue, to refuse that conformitie, which is demaunded at their handes, the which, as I haue prooued, they can not admit (remaining in conscience of the contrary religion) without euident danger of their owne souls. Whereof, if her Maiestie, and their Honors, may, in time, be made capable; then howsoever things passe otherwise, yet shall Catholikes retainne still, their deserued opinion, of honest and true subiects, which they most desire, and the displeasure taken against them, for this refusall, be diminished, when it shall be manifest, that the same proceedeth not of will, but of conscience, and iudgement in religion, which is not in an honest mans handes to frame at his owne pleasure.

Moreouer, my meaning was, to giue some information, touching the quality of this sinne of going to the church of a contrarie religion, and his circumstances, for them, that either remained doubtfull in the same, or not rightly perswaded.

Of

*The second
part of the
Authors
meaning.*

The first part containing

Of the which twoo effectes, if any one follow, I shall be most glad; if not, yet I serue (as I trust) such a maister as rewardeth the affect, as well as the effect, and the will no lesse than the worke it selfe. Wherefore, to his holie handes I commit the vhole, assuring my selfe, that as this cause of his Catholicke church, importeth him more than it doth vs; so his peculiar care of the same farre surmounteth any care of man, and therefore whatsoeuer shall become of this, or any other labour taken for the same, yet hee will neuer cease to raise vppe men, for the defence of it, against all enemies to the worlds end.

Reasons of Refusall.

*To the Reader touching the omission of
the second and third part, promised
at the beginning.*

THE VVITER OF THIS
Treatise, hauing ended this
first part, and being well en-
tered into the second, was partly by
euill disposition of bodie, and part-
ly by other sodaine busines falling
vppon him, enforced to leaue the
place, wherein he wrote this. Where-
vpon the messenger hastning away
into England, and the other not a-
ble, as he desired, so speedily to dis-
patch him with the whole, was
content to impart to him, for his
friend, this which hee had ended,
promising hereafter, (if his health
and leasure should permit him) to
finish also the other two parts, and
in the one of them, to shew, how
the only way, which Catholikes
haue of remedy or easment in these
their afflictions, is instant and fer-
uent prayer to almightie God, and
humble recourse vnto the good
nature, mercy, and wisdom, of the
Queenes

*The con-
tents of the
second part
of this Trea-
tise promi-
sed.*

The first part containing

*Luther. in
asserti. art.
dam. in Bul.
Leon. 10. et
Wickl. Con.
Constant.
Sess. 8 & li.
4. trialo. ca.
23. Calvin.
lib. 4. inst.
ca. 10. q. 5.*

*Vide
Tho. 2. 2. a
q. 90. et om.
Doct. ibid.
Aug. in psal.
70. Chri. &
Amb. in ca.
13. ad Rom.*

Queenes most excellent Maieftie:
confuting, and vtterly condemning
the custome of all heretickes, and
sectaries of our time, which in eue-
ry countrie, where they are contra-
ried, seeke to disturbe, and molest
by rebellion, their Lords and Prin-
ces, teaching the same to bee law-
full; the one of them saying: that
Christians are bound to no Princes
lawes, and therefore it is lawfull
for the subiects to rise against their
Princes, and punish them at their
pleasure, if they rule amiss: and the
other, that howsoever the Prince
ruleth good or euill, yet his Lawes
binde not the subiects to obey in
conscience, but only for feare of
temporall punishment: so that if the
subiect were of abilitie to resist his
Prince, he might without sinne doe
the same. Which erroneous and se-
ditionous doctrines, the Catholike
Church, hath alwaies condemned,
and taught her children, that how
hardly soeuer their Prince shoulde
deale with them, yet are they bound
to beare it patiently and to obey
him for conscience sake, as substi-
tute

Reasons of Refusall.

tute of God, and placed in that
roome for their punishment if they
rule not well, which appertaineth
not to the subiect to iudge of. This
(I say) is the doctrine of the Catho-
like Church, and hath bene alwaies.
And therefore to this point mea-
neth the author of this Treatise, to
exhort catholikes in England, and
to make humble supplication to
their soneraigne Lady & Princeesse,
for some more fauorable tollerati-
on with them for their conscien-
ces. For the better obtaining wher-
of, hee meaneth to lay downe cer-
taine reasons or motiues, whereby
her Maiestie may be the sooner in-
duced, both in respect of God, her
selfe, and her whole Realme, to
graunt the same.

But notwithstanding, because
Princes harts are peculiarly in the
handes of God, and the euents of
such matters as this is, depend al-
together of his high prouidence,
which oftentimes, for a better end,
disposeth otherwise, than our hope
or expectation is: therfore if either
by this holy prouidence of God,
(for

*The con-
tents of the
third part
of this Trea-
tise promi-
sed.*

The first part containing

(for causes best known to himself,) or by the subtiltie of the aduersary, there should not follow from his Maiestie that effect of mercie and clemencie, which wee haue great cause to hope there will: yet I say, in that case, not to leaue catholikes altogether desolate or comfortles, he promiseth to handle in the other part, certaine considerations, whereby they may be releued, amiddest their greatest miseries, and bee encouraged also to beare patiently, and with contentation, or rather with ioy and consolation whatsoever pressure shall bee laid vpon them, for Christ, and this his Catholike cause: shewing vnto them, what great priueledge and prerogatiue, they haue in the loue of Christ, in that they are admitted to suffer with him, in this his glorious cause, for the which hee suffered himselfe, and for the maintainance whereof, he ceaseth not to haue euerlasting care, and perpetuall cogitation: and consequently, cannot but most louingly assist them, with his holy grace, and sweete com-

The first part &c.

comfort, which indure aduersitie
for the same; as he hath both pro-
mised, and sworne to doe, and hath
not failed to performe his promise,
with ouerplussage, to all those that
euer haue suffered for that quarrel,
threatning them, for the present
short time, and soone after, to the
confusion of their enemies, recom-
pensing their labours with euerla-
sting glory, both in this life, and in
the life to come. In hope of which
reward, (from which no aduersitie
can bar vs long) hee meaneth to ex-
hort all Catholikes, quietly, and
with patience, to repose themselues,
and to beare out with christian co-
rage, what tempests soeuer shall
storme vpon them: assuring them
that this is the best, and only waie,
to please God, and to saue their
owne soules; to aduance also, the
Catholike faith, and to mollifie or
confound their enimies, and detra-
ctours: and finally, to mooue the
great goodnesse of God, for the in-
spiration of her Maiestie, when-
time shall be, to deale more fauou-
rablie with them, and to haue some
more

• *The first part &c.* •

more milde and merciful conside-
ration, of so manie thousands
of her true, louing, and
obedient sub-
iects.

FINIS.







A B R I E F F E DISCOVRSE

containing certaine reasons,
*Why Catholikes refuse to goe to
Church.*

Written by a learned and vertuous
man, to a friend of his in
England.

*And dedicated by I.H. to the Queenes
most excellent Maiestie.*



Printed at Doway.
1601.





To the most high and
mightie Prince Elizabeth,
by the grace of God, Queene
of England, France, and Ireland
&c. Iohn Howlet wisheth al abun-
dauce of grace, and spirituall
gifts, with true felicity in
Iesus Christ.

MY most excellent and soue-
raigne dreade Ladie and
Princesse, two causes in-
duced mee, to direct vnto your
Royall Person, and most gracious
Maiestie, this present Treatise, af-
ter I had read and considered the
same. The one, for that it seemed
to mee, both conceiued and pen-
ned, with such modestie and hu-
militie of spirite, together with all
dutifull respect to your Highnesse,
to your honourable Lordes of the
Counsell, and to the whole estate
of your noble Realme (contrarie
to the spirit and proceedings of all

*Two causes
of dedicati-
on.*

The Epistle

Sectaries) as none might iustly be offended therewith, but only in respect of the Writers zeale and opinion in Religion; which notwithstanding, hauing beene from time to time, the common receiued Religion of vniuersall Christendome, can not be so soone abandoned by the disfauour of any one countrey; nor lacke men to speake, or write, in defence of the same, as long as there is either head or hand remaining loose in the world. The other cause was, for that it seemed to me, to containe matter of great and weightie consideration, and much important, not onely to the cause of God, but also to your Maiesties sole estate and Realme, and vnto the state of many a thousand of your Graces most louing and dutifull subiects: who being now afflicted for their consciences, and brought to such extremitie, as neuer was heard of in *England* before, haue no other meanes to redresse, and ease their miseries: but only, as confident children, to runne vnto the mercy and clemency of your
High-

dedicatorie.

Highnesse their mother, and borne
soueraign Princeesse: before whom,
as before the substitute and Angell
of God, they lay downe their griefs,
disclose their miseries, and vnfolde
their pittifull afflicted case, brought
into such distresse at this time, as
either they must renounce God, by
dooing that, which, in iudgement,
and in conscience they doe con-
demne, or else sustaine such intole-
rable molestations, as they cannot
beare: which your Maiestie, by
that which foloweth, more at large
may pleate to vnderstand.

There are at this day in your
Maiesties Realme, foure knowne
religions, and the professors there-
of, distinct both in name, spirite,
and doctrine, that is to say, the Ca-
tholikes, the Protestants, the Puri-
tans, and the householders of Loue,
besides all other petty Sects newly
borne, and yet groueling on the
ground. Of these foure sortes of
men, as the Catholikes are the first,
the auncientest, the more in num-
ber, and the most beneficiall to all
the rest (hauing begotten and bred

*Foure Reli-
gions.*

The Epistle

vp the other, and deliuered to them this Realme, conserued by Catholike Religion, these thousand yeares and more: so did they alwaies hope to receiue more fauour than the rest, or at leastwise, equall tolleration with other Religions disallowed by the State: but God knoweth, it hath fallen out quite contrarie: For other Religions haue bene permitted to put out their heades, to grow, to aduance themselues in common speech, to mount to Pulpets, with little or no controlement: but the Catholike Religion, hath bin so beaten in, with the terror of lawes, and the rigorous execution of the same, as the very suspicion thereof, hath not escaped vnpunished.

*Straitnesse
to Catho-
likes.*

The Law made by Protestants, prohibiting the practise of other Religions besides their owne, alotteth out the same punishment to all them that doe any way vary from the publike communion booke, or otherwise say seruice, than is appointed there, as it doth to the Catholikes for hearing, or saying of a Masse.

dedicatorie.

Massé. And although the world knoweth that the order set downe in that booke, be commonly broken by euery Minister at his pleasure, & obserued almost no where: yet small punishment hath euer ensued thereof: but for hearing of a Massé, were it neuer so secret, or vttered by neuer so weake meanes: what imprisoning, what arraignment, what condemning, and what executions hath there bene? the examples are lamentable, and many fresh in memory, and in diuerse families will be to all posteritie miserable.

To this now if we adde the extreame penalties, layed vpon the practise of certaine particulars in the Catholike Religion, as imprisonment perpetuall, losse of goods and lands, and life also, for refusall of an oth against my religion. death for reconciling my selfe to God by my Ghottly father: death, for giuing the supreme Pastour supreme authoritie in causes of the Church: death, for bringing in a Crucifix, in remembraunce of the crucified:

The Epistle

death, for bringing in a seely paire of beades, a medall, or an *Agnus Dei*, in deuotion of the Lambe that tooke away my sinnes. Which penalties haue not bene layed vppon the practise of other Religions: your Maiestie shall easily finde to be true, so much as I haue saied, which is, that the Catholike Religion wherein we were borne, baptized and bred vp, and our forefathers liued and died most holy in the same, hath found lesse fauour and tolleration, than any newer sect or Religion whatsoeuer.

And, albeit the worlde dooth know, how that the great mercie and clemencie of your Maiestie, hath staied oftentimes, and restrained these penalties from their execution, and from the ouerthrowing of diuerse men, whome otherwise they might & would haue oppressed: yet notwithstanding (as I haue said) there want not very pittifull examples abroad, which would moue greatly, and make bleed that Princely and compassionate hart of your Highnesse, if their miseries
in

Dedicatorie.

in particular were knowne to the same : especially, it beeing in such subiects , as loued , and doe loue most tenderly, your Maiestie : and for such a cause as lieth not in them to remoue, that is, for their conscience and iudgement in religion.

But now these afflictions, howe grievous and heauy soeuer they were, yet were they hitherto more tollerable , because they were not common, nor fell not out vpon euery man : and if there were anie common crosse layed vpon them, (as there wanted not) they beare it out with patience , as their discredite in their Countries , who were borne to credite and countenance in the same; distrustfull dealing with all of that religion, notwithstanding their resolute readinesse, to spend their liues in your Maiesties seruice, and other the like afflictions, which they shifted out with, as they might. But at this time present, and for certaine moneths past, the tempest hath beene so terrible vpon these kinde of men, and their persecutions so vniuersal,

*Generall
crosses of
Catholikes.*

The Epistle

*Particular
extremities.*

*As M. Dim
mocke was
by M. Con-
per.*

*As yong mi-
stris Tomson
was by M.
Elmer.*

as the like was neuer felt, nor feared before. For, besides the generall molestation, and casting into Goales, both of men, women, and children, of that religion, throughout all partes of your Maiesties Realmes: there are certaine particulars reported here, which make the matter more afflictive; as the disioyning of man and wife in sundry prisons, the compelling of such to die in prison, which could not stand or goe in their owne houses, the sending of Virgins to *Bridewell*, for their consciences, the racking and tormenting of diuerse which was neuer heard of before in any country for Religion. And that which aboue all other things is most grieuous, iniurious, and intolerable, is the giuing out publike-ly that all Catholikes are enemies and traitours to your royall Maiestie: and this not onely to vtter in speech, but also to let it passe in print, to the view of the world, and to the renting of Catholikes hearts, which are priue of their owne truth, and dutifull affection to-wards

dedicatorie.

wards your Highnesse estate and person. This was written and put in print not long since, to a Noble man of your Maiesties priuy Counsell, for the exciting of him to the persecution of all Catholikes, by a strange brainsicke fellow, whom Newgate possessed a long time, for his phantasticall opinions: wherein he is so pregnant (if men reporte truely) as he can deuise a new Religion vpon a weekes warning giuen him at any time: this fellow affirmeth there, that all Papists (as he termeth them) are enemies to God and to your Royall Maiestie: the which in his meaning toucheth so neere, so many thousand good subjects in this Land, as I marvel that either his audacitie serued him to write it, or M. Elmers Officers would allow to print it: But it seemeth that Catholikes, at this day, are made according to the Philosophers Proverbe, *Præda Mysorum*. That is, laid open to euery mans iniurie, a prey for euery one to bait vpon, and a common place for euery railer to ruffle on, and to rub his
can-

*John Field
in his epistle
dedicatorie
of Philip of
Mornes
Booke to the
Earle of
Leicester.*

*Arist. lib. 2
Rhetor.*

The Epistle

cankered tongue in their slander: In all which great wrongs they haue no appeale, but vnto God, and to your Maiestie, as Vicegerent in his place: before whom they desire, aboue al other things, to cleare themselves from this gricuous obiected crime of disloyalty, by protesting, and calling the omnipotent knowledge of our great God and Saviour to witnesse, that they are deeply flandered in this point, and that they are as ready to spend their goods, lands, liuings, and life, with all other worldely commodities whatsoeuer, in the seruice of your Maiesty, and their conuntry, as their ancestors haue bin to your Noble progenitours before this, and as dutifull subiects are bound to do vnto their Soueraigne Princeesse and Queene: onely crauing pardon, for not yeelding to such conformitie in matters of Religion as is demanded at their hands, which they canot do, but by thoffence of their consciences induced by those reasons, which more at large are declared in this treatise following.

And

Dedicatorie.

And that the Catholike Religion in generall (for I meddle with no mans particular fact) is vniustly touched by any sect of our time, for teaching disobedience, or rebellion against their Princes: it may appeare plainly, by the different doctrine which each part deliuereth vnto his followers. First *John Wickliffe*, one of their progenitors, teacheth, *That a Prince, if he rule euil, or fall into mortall sin, is no longer prince, but that his subiectes may rise against him and punish him at their pleasures.* Secondly, *Martin Luther*, following the same steps teacheth, *That Christians are free, and exempted from all Princes lawes.* Whereof followed immediately that famous rebellion of the Countrey men against their Lordes in *Germany*, in the yeere 1525. and in the same, two hundred thousand flaine in one day. Thirdly, *John Caluine* not dissenting from the rest, teacheth, *That Princes lawes binde not subiects to obedience in conscience, but onely for externall and temporall respect.* Whereof insueth, that if by any occasion, this

The Catholike Faith teacheth obedience more than other religions.

Con. Const. Ses. 8. Conclus.

Lib. I. & 3. Hist. Huss. Wickliffe li. 4. triall. Ca. 3.

In Bulla Leon. 10. & in asser. art. ibi. damnat. Cocleus in vita Luth. & Sur in Hist. huius anni. Lib. 4. inst. cap. 10.

The Epistle

*Lib. 3. inst.
cap. 19.*

*Goolman
Gilbie.*

*Rom. 13.
Vide om.
doct. 2. 2. a.
quest. 19.
de Leg.
Aug. in psal.
70.
Chrysost. &
Ambro. in
cap. 13. ad
Rom.*

externall feare (for the which onely the subiect obeyeth) bee taken away, as when he were able to make his party so strong, as he feared not his Prince, then he should not sinne in rebelling against him. And in another place, holding plainly the doctrine of Luther, hee saith: That the consciences of the faithfull, are exempted from the power of all men, by reason of the libertie given them by Christ. Lastly, the writing against the regiment of women in Queene Maries time, for that the gouernment then liked them not, all men can remember: which errours all the Catholike church vtterly condemneth, teaching hir children, together with the Apostle, true obedience to their Princes, for conscience sake, euen as vnto God himselfe, whose roome they doe possesse, and to whom they are bound, vnder the paine of mortall sin, and eternall damnation, patiently to obey, howe hardely soeuer they deale with them in their gouernment otherwise.

By the which your Maiesty may
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dedicatorie.

perceiue how falsely the Catholike religion is charged by the enemies, of the contrary crime.

Besides this, if your Highnesse wisdom shall but enter into a little consideration, of the demeanor of Catholikes, and of other of newer religions, towards their Princes, this day in *Europe*, it shall easily appeare, which of them are of the quieter spirites, and milder in obedience. I will not make mention of greater matters, but only to quit this aforesaide Puritane, which so falsely hath infamed vs, I will sette downe here certaine propositions, gathered out of two Sermons, of two of his Preachers, by a Minister present there, in *Stamford* at a generall Fast not many yeeres since: which Fast being prohibited, with the preachings at the same, by the expresse letters of the Lord Superintendant of *Lincolne*, bearing date the fift of September, to the Alderman, and Comburgeses of the said Towne, the Preachers would not obey, but stepping vp into the pulpit, vttered as followeth.

First

The Epistle

*The first
Preacher.*

First, in such actions as may further the publike Fast, flesh & blood must not be called to counsaile, to doe the Lordes commaundement, but they must be vndertaken without such warrant.

Secondly, the religion that *Ionas* preached, didde not (as ours now doth) depend and hang vpon Actes of Parliament; For we, when wee goe about such actions, as God is to be glorified in, doe first enquire whether there be any act of Parliament, to warrant our doings, or no.

Thirdly, it is the manner of her Officers & Counsellors nowadaies, to reforme matters by Acts of Parliament, and by policies, and not by *Ionas* his preachings.

Fourthly, Her Counsellors neuer enquire, what newes at *Pauls* Sermon, but, what reportes are abroad, that if any disliking thing should come to the kings eare, they might stop it from thence.

*The second
Preacher.*

First, He is of no spirit, that will not promote that which God commaundeth, though all Edictes bee

con-

ædicatorie.

contrarie, for wee must not obey
flesh and blood.

Secondly, They that are ruled
by the Edictes of men, will change
their Religion with the Prince, and
they are of no conscience, though
they be neuer so much grounded
in Diuinitie.

Thirdly, What if neither the
Queene, Counsell, nor Bishoppe,
haue bin present at the Fast, nor al-
lowed thereof? Yet wee ought to
vndertake it. Put case, it is not the
Queenes Chappell: what then?

Fourthly, This Fast hath bene
hindred by certaine prophane and
carnall wretches.

Here loe, your Maiestie may see,
with what temperate spirite these
men do proceede, and what they
would teach or doe, if they should
be contraried in great matters, see-
ing they boult out such Doctrine
against their Magistrates, for crof-
sing their appetites in so small a
matter, as is a little phantasticall
rage of fasting, sodainly come vpon
them, for a desire they haue to hear
themselues speake ten or twelue
houres

The Epistle

houres together, after their continuall railing against fasting for these twentie one yeares past. But this is their spirit, to rush into euery thing with inordinate violence, and to like of nothing that order and obedience layeth downe vnto them. The which your Maiesties great wisdom considering, together with the quiet & modest proceedings of the Catholike part, shal I doubt not, easily perceiue what daunger it were to permit much to such kinde of spirits; and to bereaue this your Realme, of so important a stay as Catholikes are in euery of your Countries, against the perillous innouations of these and the like men, whose finall end is (as their doctrine declareth) to haue no gouernor or ruler at all.

*A weighty
motive.*

And this may be one great motive vnto your Maiestie, in respect of the safetie and quietnes of your whole Realme, to extend some more mercy and fauour, to your trusty and afflicted subiectes the Catholikes; who as they were most
ready

dedicatorie.

ready at the beginning (according
to their bounden dueties) to place
your Highnes in that royal roome,
wherein nowe, by the fauour of
God, you stand : So are they, and
will be alwayes in like sorte ready,
with the vttermoſt droppe of their
blood, to defend the ſame in all
ſafety, peace, and quietnes vnto the
ende . In conſideration of which
goodwill and ſeruice, they cannot
imagine to aſke of your Maieſtie, a-
ny ſo great gift, recompence, or be-
nefit in this world, as ſhould be to
them, ſome fauourable tolleration
with their conſciences in Religion,
the which conſciences, depending
of iudgement and vnderſtanding,
and not of affect and will, can not
bee framed by them at their plea-
ſures, nor conſequently reduced
alwayes to ſuch conformitie, as is
preſcribed to them by their Superi-
ours ; and yet this nothing dimi-
niſheth their duetifull loue towards
the ſame Superiours, ſeeing conſci-
ence (as I haue ſaide) dependeth of
iudgement, and not of will.

Now bicauſe as the Philoſopher
ſaith

The Epistle

Aristot. lib.

I. Rhet.

I. Cori. I.

I. Ioan. 3.

Aug. lib. 3.

de doct. chr.

cap 10. &

lib. I. ca. 40

Rom. 14.

saith, that is onely good vnto euery man, which each mans vnderstanding telleth him to be good, vnto the which the Scripture and Diuines agree, when they say, that we shall be iudged at the last day, according to the testimonie of our conscience. Heereof it followeth, that whatsoeuer we doe contrarie to our iudgement and conscience, is (according to the Apostle) damnable, *Because we discern it (to be euill) and yet doe it.* So that, how good soeuer the action in it selfe were; as for example, if a Gentile should, for feare, say, or sweare, that there were a Messias) yet vnto the dooer, it should be a damnable sin, because it seemed nought in his iudgement and conscience: and therefore to him it shall be so accounted at the last day. Which thing hath made all good men, from time to time, to stand very scrupulously in defence of their conscience, & not to commit any thing, against the sentence and approbation of the same. All Princes also, and Potentates of the world, haue abstained from the be-

gin-

dedicatorie.

beginning, for the very same consideration, from enforcing men to acts against their conscience, especially in religion: as the Histories both before Christ, & since, doe declare: and amongst the very Turkes at this day, no man is compelled to any act of their religion, except he renounce first his owne, and in the Indies and other farre partes of the world, where infinite Infidells are vnder the gouernement of christian Princes, it was neuer yet practised, nor euer thought lawfull by the CATHOLIKE Church, that such men should bee enforced to any one acte of our Religion. And the reason is, for that, doing of such actes should be sinne vnto the doers, because they doe them against their conscience, then must needs the enforcement of such actes bee much more grieuous and damnable sinne to the enforcers. Marie notwithstanding this, when a man hath receiued once the Christian Catholike religion, and will, by new deuises, and singularitie, corrupt the same, by running out, and ma-

Acts of Religion not to be enforced.

*Vide di.
Tho. & omnes Doct. 2.
2. q. de fide.*

Heretikes may be enforced.

The Epistle

Ci. de Ex.
Mart. ca. 5.
Ieron. in ca.
5. ad Ephes.
Optat. lib. 3.
Con. Dona.
Aug. libr. 1.
con. Parm.
cap. 7.
Leo, Epi. 67
& 91. Gre-
gor. Lib. 1.
Ep. 32.
Bern. ser. 66
in Cant.

Aug. lib. 2
Retract. ca.
5. & Epist.
48. & 50.

making dissention in Christ his bo-
 die (as all Heretikes do;) then for
 the conseruation of vnitie in the
 Church, and for restraint of this
 mans furie and pride, the Church
 hath alwayes from the beginning
 allowed, that the ciuill Magistrate
 should recall such a felow, by tem-
 porall punishment, to the vnitie of
 the whole body againe, as all the
 holy Fathers write to be most ne-
 cessarie, especially such, as hadde
 most to doe with such men, as Cy-
 prian, Ierome, Optatus, Augustine,
 Leo, Gregorie, and Bernard. And S.
 Austin in diuerse places, recalleth
 backe againe his opinion, which he
 sometimes held to the contrarie: so
 that we keeping still our old Reli-
 gion, and hauing not gone out from
 the Protestants, but they from vs,
 wee can not bee enforced by any
 iustice, to do any act of their Reli-
 gion.

Besides this, as no wise Noble
 man, after many ages of quiet pos-
 session would suffer another to re-
 couer his Barronie, without shew-
 ing of very good euidence: so wee
 in

dedicatorie.

in reason are not to be blamed, if we (hauing held the possession of the Catholike Church in England for these thousand yeares, by our aduersaries confession :) do stand with them yet, and require some euidence, before we consent to giue vp the same; hitherto they haue shewed vs none but onely words and forgerie, they entred into possession without triall of the title, they thrust vs out, before sentence or prooffe: wee cry out of the riot, and complaine of the wrong, and desire still that the matter may come to lawfull pleading, and euen now of late since our new persecution began, wee haue made vnto them diuerse offers with great ods, not pretending thereby any recovery of our losses, (for that we suppose to be vnpossible,) but only for the iustifying of our cause, wherevpon the honor of God dependeth, and wherein we know wee cannot be vanquished.

And to tell your Maiesty more in particular, there hath bin diuerse earnest meanes made, and most

B

humble

Lawles proceeding.

The Epistle

humble petitions, exhibited by the
Catholikes, that seeing those men,
which first challenged at *Pauls*
Crosse, all the learned of our side
that might be found, either to writ-
ting, or disputing : afterward pro-
cured your Maiesties prohibition
by Proclamation, that no bookes
should be written or read of that
part in England : their petition was
(I say) that at the least, there might
some publike disputation be admit-
ted, whereby mens doubts might
be resolued. This petition hath bin
exhibited by diuers mē in the name
of the whole, both in writing and
in print, and they haue bin vrged
by sundry meanes, by all kinde of
friendship that we could make, by
humble request, by earnest letters
to diuerse preachers to further the
matter : and (if I be not deceiued)
to my Lorde of *Loudon* himselſe,
for the bringing of the matter to
your Maiesties vnderstanding, and
to the consideration of the Lords
of your Highnes priuie Counsell.
And if by any mischaunce, these
former supplications, came not to
light,

dedicatorie.

light, or expressed not fully the
Catholickes plaine and simple
meanings; I beseech your most
gracious Maiestie, that this may
serue, either for a replication, or
explanation of the same: wherein,
I, in their names, most humbly on
my knees, euen for Gods cause, and
the loue of his trueth, aske at your
Maiesties handes, that some such
indifferent triall may be hadde, by
publike disputation, or otherwise.

*An humble
demaund of
disputation*

And as for the particulars, wee
shall easily agree with them. For
wee offer all these three wayes,
both ioyntly, and seuerally; that is,
eyther by trying out the trueth by
brieve scholasticall arguments: or
by continuall speach for a certaine
space to be allotted out: and the o-
ther part presently, or vpon studie,
to answer the same: or finally, by
preaching before your Maiestie, or
where else your Maiestie shall ap-
poynt. And for our safeties, wee
aske nothing else, but onely your
Maiesties word set downe vnto vs,
in no ampler maner, than the Cou-
cell of Trent made the safe conduct

*Three waies
of conferens
offered.*

The Epistle

to our aduerfaries, which they notwithstanding refused to accept. But I hope they shall see, that wee will not refuse, or mistrust your Maiesties word, if wee may once see it set downe by proclamation, or otherwise by Letters patents, for our safetie, but that within fourescore dayes after, by the grace of God, we shall appeare before your Highnes, with what daunger soeuer to our liues otherwise, for the triall of Gods trueth, which wee make no doubt, but to be cleere on our side.

If our aduerfaries refuse this offer, they shall shew too much distrust in their owne cause; for it is with great labour, peril, and disadvantage on our parts, and on their sides, nothing at all. I would they durst make but halfe the like offer, for their comming hither on this side the Seas, it shoulde bee most thankfully taken, and they, with great safetie, and all gentle intreatie disputed withall, and made to see, as I presume, their owne weaknesses. But seeing this is not to be hoped, wee relie vpon the other: beseech-

dedicatorie.

seeching your Maiestie most humbly and instantly, that our iust demand may be granted, for the triall of Gods trueth, most necessarie for vs all, to our eternall saluation.

And now to leaue all these thinges to the holy prouidence of God, and to the high wisedome of your most excellent Maiestie to consider of, we are humbly to craue at this time, and most instantly to request, that your Highnes will not take in euill parte, this our bolde recourse vnto your Royall person, in these our afflictions, and passing great calamities. You are borne our soueraigne Princeesse and mother, and we your naturall subiects and children. Whither then shoulde children runne in their afflictions, but vnto the loue and tender care of their deare mother, especially she being such a mother, as her power is sufficient to relecue them in all poynts, her good will testified by infinite benefits, and her noble and mercifull disposition knowen and renoumed throughout the world?

If your Maiesty were abroad in

*Great cause
of recourse
to her Ma-
iestie.*